

Reformed Church of Flatbush.

1807-1907.



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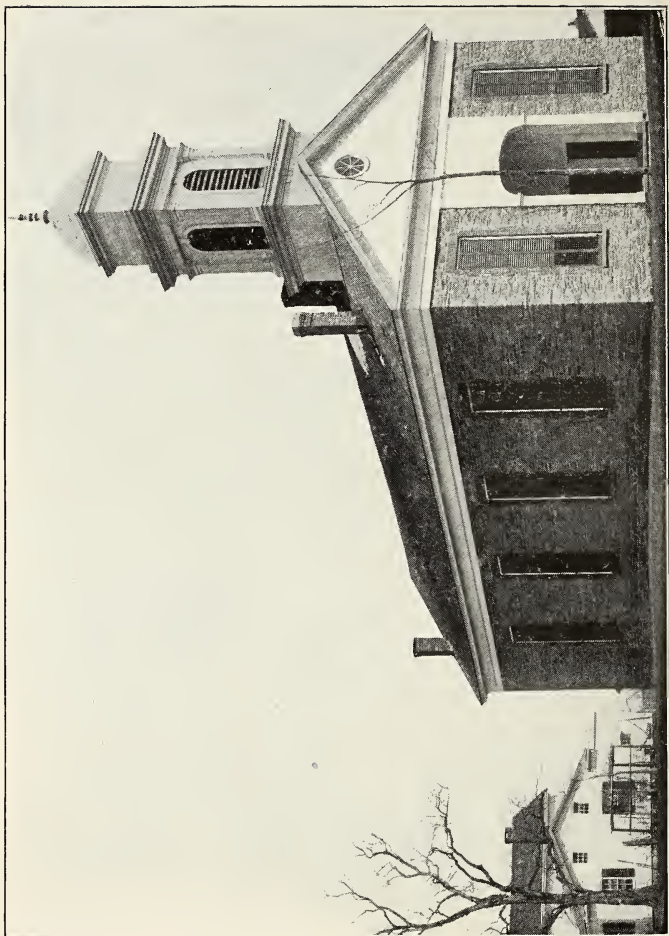


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REFORMED CHURCH OF FLATBUSH, N. Y.

HISTORY
OF THE^c
REFORMED CHURCH
OF
FLATBUSH, N. Y.

1807-1907.

COMPILED BY REV. P. S. BEEKMAN.

1907 :
R. W. ANDERSON & SON, 15 AND 17 WEST STRAND,
KINGSTON, N. Y.

DEDICATION

TO THE CONSISTORY AND CONGREGATION
OF THE REFORMED CHURCH OF FLATBUSH,
N. Y., THIS COMPILATION OF ITS HISTORY
IS AFFECTIONATELY DEDICATED BY
THE PASTOR.

1507301

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REV. JACOB BRODHEAD, D.D	1837-1841
REV. DAVID D. DEMAREST, D.D., LL.D . . .	1841-1843
REV. JOHN WATSON	1844-1847
REV. VICTOR MOREAU HULBERT, D.D . . .	1848-1852
REV. JOHN GOSMAN, D.D	1853-1859
REV. JOHN MINOR	1859-1864
REV. WILLIAM BRUSH MERRITT	1865-1873
REV. ASHER ANDERSON, D.D	1873-1875
REV. JAMES S. N. DEMAREST	1876-1881
REV. ALBERT A. ZABRISKIE	1881-1886
REV. GEORGE J. VANNESTE	1886-1889
REV. RICHARD DEWITT	1889-1901
REV. PETER STRYKER BEEKMAN	1901-

PREFACE.

TO the Historical Committee has been assigned the task of preparing this volume. This committee has had in view a three-fold object: *First.* To provide a souvenir of the one hundredth anniversary of the organization of our church. *Second.* To preserve in connected, convenient form historical matter that otherwise through lapse of memory and scattered fragmentary records would be wholly, or in part, lost or destroyed. *Third.* Through the knowledge of its history to stimulate the love and loyalty of the children to the church of their fathers and to increase the interest of all the members of the church and congregation in the organization with which in the providence of God we are connected.

The committee takes this opportunity to express its thanks to Mr. Benjamin M. Brink, for his introduction and helpful suggestions; to Mr. Jacob M. Snyder, who remembers all the pastors of the church, as well as the edifice as first built, and who has furnished much interesting and valuable information; to all members of our congregation, officers of its societies, and to friends

outside the congregation who have so cheerfully supplied accounts and facts used in this work.

The thanks of the committee are due also to those who by their financial aid have made possible the publication of this history of our church.

Last, but not least, we are indebted to Messrs. R. W. Anderson & Son, for their unfailing courtesy and professional assistance.

THEODORE BRINK, Chairman.

HARRY C. DAVIS,

M. FRED A. VAN ALLEN,

MAYE OSTERHOUDT,

MRS. HOWARD BURHANS.

JOEL BRINK, }
P. S. BEEKMAN, } *Advisory Members.*

Flatbush, N. Y., May 27th, 1907.

BY WAY OF INTRODUCTION.

THE earliest deed for lands within the bounds of Ulster county was given to Thomas Chambers on the 5th of June, 1652. On that day two Indians appeared at Fort Orange (Albany) before Joannis Dyckman, Commissary and Vice-Director of the Honorable West India Company to say that they had been empowered by eight other Esopus Indians to grant and convey to the said Chambers "a certain parcel of land in the Esopus" "with a path from the said land to the river."

This land lay north of the present Manor avenue of the City of Kingston. It was erected into a manor in 1672, on the 16th of October, and its proprietor, Thomas Chambers, was constituted "Lord of Fox Hall Manor."

This is not the place to speak of the various treaties by which the Indians ceded their ancestral mountains, uplands and lowlands to the white men from over the sea, except the Andros Treaty of April 27th, 1677. "Under the blue sky of heaven," and on "the plains" at the corner of Albany and Clinton avenues, at the

angle of the grounds of Kingston academy, the chiefs of the Esopus, with a representation of the Iroquois, their masters, ("uncles," as they called them), the Indians sold the lands north of Fox Hall Manor unto the bounds of the land they had previously conveyed to the now unknown "old sawyer," which lay north and west from the mouth of the Esopus creek at Saugerties.

On the day in 1677 of which we speak, Kaelcop, for the grantors, pointed out the bounds of the grant in these words :

"Beginning at the Ronduyt Kil, thence to a Kil called Ka-hak-as-nik North along the hills to a Kil called Ma-go-was-ing-inck, thence to the second fall [Glenerie], Easterly to Fen-dey-ack-a-meck on the 'Groote Revier,' along the river South to Ronduyt Kil."

It may be necessary to explain the Indian terms: Ka-hak-as-nik was the Sawkill, now supplying Kingston with water; Ma-go-was-ing-inck the present Plattekill continued down the Esopus to the river, deriving its name from the rock still standing in the stream on the brow of the upper Glenerie falls; while Fen-dey-ack-a-meck contains the earliest reference to Flatbush. It is the Indian term for "the place of low bushes." From the description of Kaelcop it must have been

all the region between the Esopus and the Hudson to the mouth of the former. The second fall was that at Glenerie whether one reckons from the Hudson at Saugerties or from Kingston. If from the latter the first would be that at Legg's Mills. The consideration given the Indians was "a blanket, a shirt and a loaf of bread." When the treaty was finally signed the compensation was changed and "a blanket, a piece of cloth, a shirt, a loaf of bread and baize for socks" were paid. The consideration appears ridiculous to us, but it was then an unbroken wilderness of hills, forests and swamps needing the years of toil requisite to clear and develop. To the Indians it was worthless.

If we consider Fen-dey-ack-a-meck as reaching to the mouth of the Esopus, Flatbush must have had this extent when its history begins. This brings its northern limits within the Meals & Hayes grant. On April 15th, 1685, eight years after Andros purchased the lands from the Indians spoken of above, a patent for four hundred and forty-one and three-fourths acres lying upon both sides of the Esopus at its mouth—the larger portion on the north side, was granted to George Meals and Richard Hayes. In August, 1686, William Haines was granted a large tract upon the Hudson at the present line between the towns of Saugerties and Ulster. On the 19th of May, 1687, the great patent

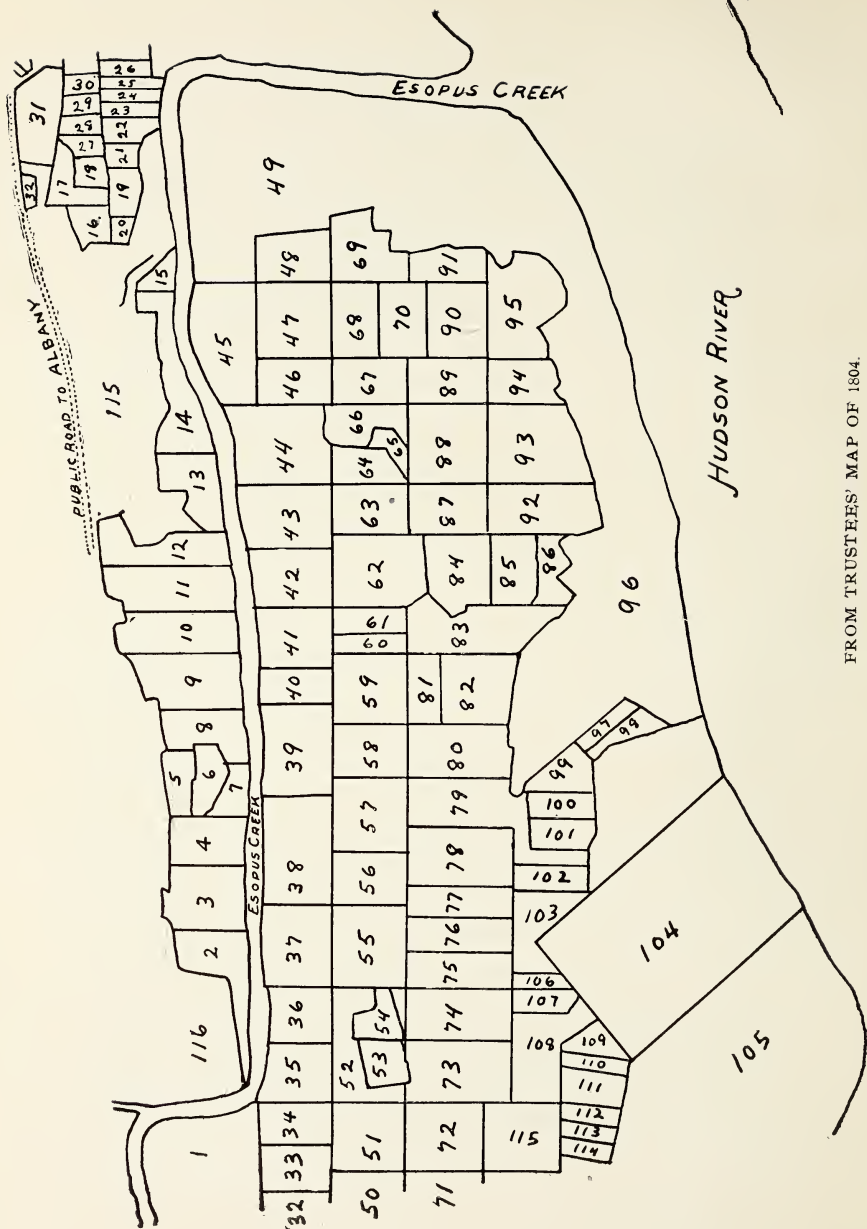
was granted to the people of Kingston, which was known as "The Kingston Commons," which covered all the region of Flatbush. On February 13th, 1688, Governor Thomas Dongan granted six hundred acres north of the Haines patent to Jan Mattysson & Company, which was sub-divided into three equal sections. This came from the north as far south as Kalkoen Hoeck (Turkey Point). But in some way this patent lapsed. Thenceforth all original conveyances of lands in this section came from the trustees of Kingston Commons. Their records must be searched to ascertain the original owners.

This section was not settled as early as other parts of the town of Saugerties, or as early as neighboring localities. The Esopus creek cut it off from its neighbors to the north and west. There were no bridges over this stream before 1800. When the stream was low in mid-summer a rift just north of Glenerie was found available; and a scow ferry crossed at Stony Point, near the spot where now resides George W. Washburn, in the village of Saugerties. A few families pressed up the peninsula from Kingston. These were Dutch with a sprinkling of Huguenots. There were few, comparatively, from the Palatines of Katsbaan and West Camp.

Kalkoen Hoeck was known from days when the

earliest Dutch skippers reached up the river. The present Flatbush avenue out of Kingston appears on very early maps as "*Het Kalkoen pot*," the turkey road, or road to Turkey Point. As Dutchmen pushed over the high hill on that road and passed beyond the Kingston City Almshouse they saw the wooded valley extending to the Hudson. They caught the view from a height which lifted them above its trees and, like the aborigines before their day, it was a place of low flat woods. They called it *vlakke bosch*, flat woods, as the Indians had done before them. The name survives in the name of this church.

Allusion has been made to the Meals & Hayes grant at Saugerties at the mouth of the Esopus. This passed into the hands of Edward Wood. Tjerck Schoonmaker received a grant from the trustees of Kingston Commons in 1734. Just west of him John Legg was given lands in 1740. The Van Leuvens received several tracts about 1731. These covered the present Spalding place, now known as "Falling Waters." Here was living the Reverend Peter A. Overbagh when he was so instrumental in organizing this church. The Minklaers had broad fields about the present Glasco. As early as 1722 the trustees had deeded land to James Whitaker south of Glasco and made a number of conveyances to him subsequently.



FROM TRUSTEES' MAP OF 1804.

South of them there were many acres conveyed during the Revolution, in 1781, to James Osterhoudt, Petrus Burhans, Samuel Burhans, Isaac Burhans and Abraham Burhans. Then came the large patent to William Haines mentioned above. This was at the town line.

There were no lands below this which had been conveyed in large tracts but all to farmers able to settle upon their acres and cultivate. No absentee landlordism ever withdrew the wealth of the produce of these acres to be expended by those who had never earned their increment.

The lands about the three successive falls in the Esopus at Glenerie had been granted to Arent Teunis Pier as early as 1688. Except in a very modest way this great privilege had never been put to service, and was not until Colonel Edward Clark established white lead works there about 1835.

We give a copy of the map* of this region made for

* The owners of the parcels of land lying on the east side of the Esopus are given below with the number of the lot. These numbers are not the numbers given on the Trustees' Map :

1. Philip Whitaker
32. P. VanKeuren
33. P. R. Whitaker

34. Benj. York
35. Albertus Joy
36. Benj. Joy

the Trustees of Kingston Commons when its patent was divided in 1804. It locates every parcel at that

- | | |
|---|--------------------------|
| 37. Petrus Whitaker | 67. B. DeWitt's Children |
| 38. Jacobus VanGaasbeek | 68. William Dederick |
| 39. H. Schoonmaker | 69. Geertruy Post |
| 40-1. Cornelius Legg | 70. T. Dederick |
| 42. Peter DuBois | 71. John Whitaker |
| 43. Harmanus Dederick | 72. Abram Burhans |
| 44. John A. VanLeuven | 73. John Osterhoudt |
| 45. Tjerck Schoonmaker | 74. Peter L. Osterhoudt |
| 46. Jn. T. Schoonmaker | 75. Sarah Osterhoudt |
| 47. Cornelius Legg | 76. John H. Osterhoudt |
| 48. Will Legg | 77. Peter Hendricks |
| 49. Samuel Legg, Jr. | 78. Samuel Freer, Jr. |
| 50. John E. Post | 79. Jacob Turck, Jr. |
| 51. John A. Elmendorf | 80. Johannes Turck |
| 52-3. Albertus Joy | 81, 96-8. No Name |
| 54-5. William Whitaker | 82. Peter Whitaker |
| 56. Martin Post | 83. Benj. Osterhoudt |
| 57. Martin Post and
M. Schoonmaker | 84. Abram Osterhoudt |
| 58-9. Hermanus Minklaer
and Benj. Whitaker | 85. Nathaniel DuBois |
| 60-1. H. Minklaer | 86. — Sloterman |
| 62. Abram Osterhoudt | 87. Moses Mulks |
| 63-4. Andries VanLeuven | 88. Andrew VanLeuven |
| 65-6. Anthony VanSchaick | 89. Ant. VanSchaick |
| | 90. Margaret Persen |
| | 91. John Legg, Jr. |

time. The location of those who petitioned for the organization of the church may be ascertained in most instances. It presents the condition of the region in clearer detail than any description can do. Unfortunately the roads are not shown. The through travel north and south went from Kingston to the ford at Pine Bush back of the house of the late Teunis P. Osterhoudt and thence on the west side of the Esopus through Plattekill, Katsbaan and Catskill (Leeds) to Albany. The present villages of Catskill and Saugerties could hardly be said to exist when this church was organized.

For the enjoyment of their religious privileges the settlers of this region drove to Kingston. Those within a short distance of the mouth of the Esopus crossed with the scow ferry and went to Katsbaan.

-
- | | |
|------------------------|-------------------------|
| 92. Cornelius Minklaer | 104. Haines Patent |
| 93. Hend. Schoonmaker | 105. Kingston Academy |
| 94. G. Schoonmaker | 106-7. P. L. Osterhoudt |
| 95. John VanLeuven | 108. Joseph Davis |
| 99. Benj. Swart | 109. P. Turck |
| 100. J. Turck | 110. P. VanKeuren |
| 101. I. P. Osterhoudt | 111. Petrus Myer |
| 102. L. Osterhoudt | 112. Isaac Swart |
| 103. J. Osterhoudt | 113-4. James Swart |

But the journey was long to the former church and the latter was difficult to reach.

During the decades at the middle of the eighteenth century the Reformed church was rent by what is known as "The Cœtus and Conferentie controversy." It was a strife between those who wished an American management for the Reformed church and those who wished to remain under the jurisdiction of the Netherlands. The former party won. The church of Kingston was Conferentie—wished to remain under the Classis of Amsterdam. The minority who wished to be under the control of an American church government numbered scarce one-third. This minority had stood by the pastor, the Reverend Hermanus Meyer, D.D., as he favored it against the majority of his people. When he was finally called to New Jersey, and peace seemed probable, the two factions of the Reformed church in America came together and formed an American organization. Kingston declined to be Americanized. For the next thirty-six years it was reported to be "Outstanding." It refused to recognize any other authority than the Classis of Amsterdam in Holland. Katsbaan had its origin in the German Palatines. In the controversy it had taken no part. It did not participate in the re-union in 1772. But when the Reverend Lambertus De

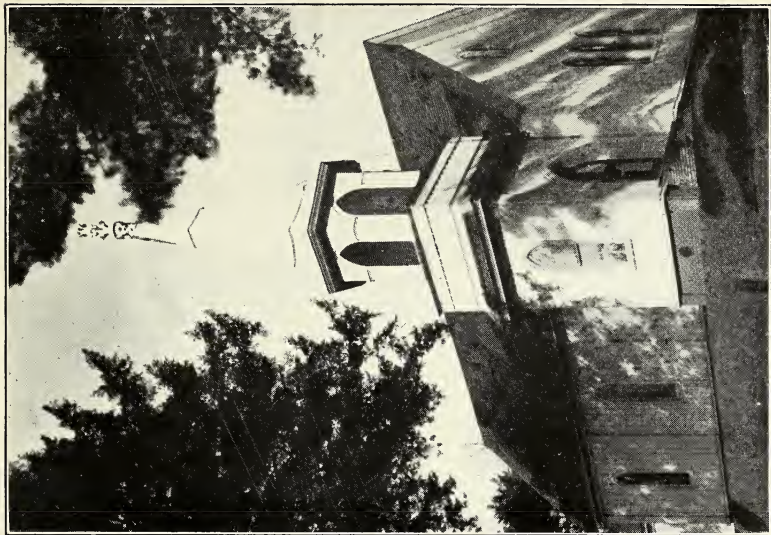
Ronde became its pastor in 1780 it became an American church. De Ronde had preached the sermon at the meeting at which the union was brought about, being pastor in New York at the time. At this union in 1772 the whole body divided into what would now be called "classes," but were then known as "Particular Bodies," and what is now the Classis of Ulster was then called "The Particular Body of Kingston." The church of Kingston declined all overtures to unite with it. Katsbaan was a member. As parishes were many miles in extent ministers visited neighboring vacant churches to administer the sacraments, and in communities where there were no churches administered the same in school houses and even in convenient barns. The Reverend George J. L. Doll, the pastor in Kingston, was in the habit of so doing. The Classis of Ulster (as the Particular Body of Kingston had been called since 1800) resented the aloofness of this old and strong church and in session at Catskill (Leeds) on May 1st and 2nd, 1804, passed the following:

"On motion it was resolved that a friendly letter be sent Do. Doll & the Consistory of Kingston requesting them not to baptize children from congregations under the jurisdiction of this classis & that the clerk be ordered to do it in the Name of this Board the first opportunity."

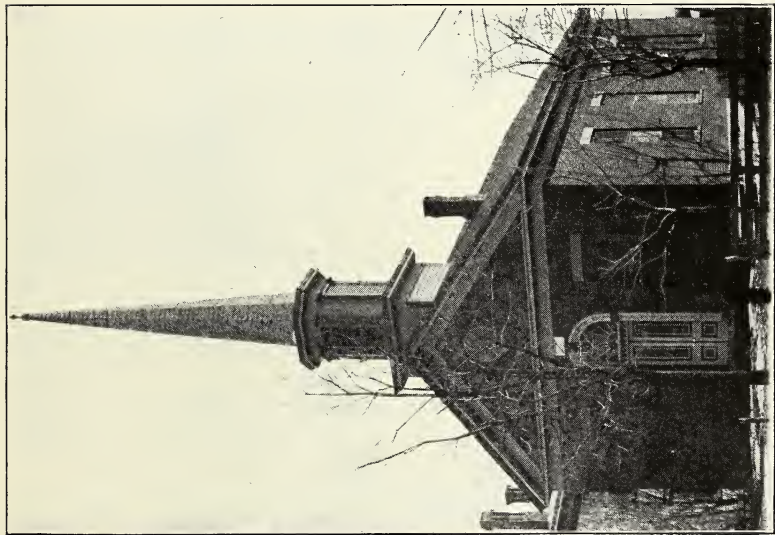
For this reason, probably, there appear no records of baptisms at Flatbush upon the Kingston church books, as there had been in numerous instances in other places before that year 1804. There do appear there baptisms and marriages from families living in this vicinity, who seem to have presented themselves at Kingston. With the resignation of Domine Doll, and the call of the Reverend John Gosman, the church of Kingston applied for, and was received into the Classis of Ulster and thus became in law, what it was in fact, an American church.



GLENERIE CHAPEL.



IMMANUEL CHAPEL, GLASCO.

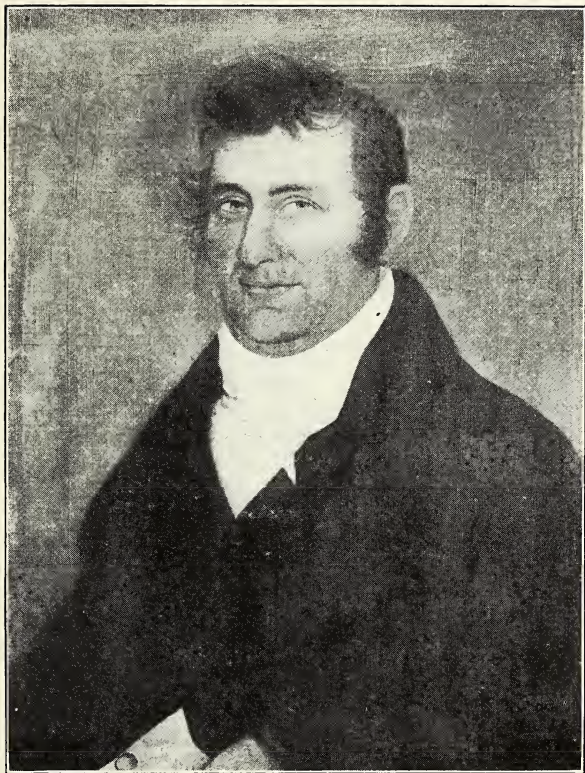


ORGANIZATION AND EDIFICE.

THE Reformed Church of Flatbush, Ulster Co., N. Y., was organized by the Classis of Ulster, June 9th, 1807. At stated session of the Classis in Hurley, May 5th, 1807, a petition from the inhabitants of Flatbush was laid before it, which is substantially as follows:

“Whereas it has pleased God of His infinite goodness by the preaching of the Gospel to save lost sinners, we, your humble petitioners, finding ourselves destitute of a great part of the Gospel privileges, without elders and deacons and the ordinary use of the sacraments, the preaching of the Gospel being attended with great difficulties, lament the situation we are in because of our lack of the means of grace and spiritual edification. Having a sincere desire to promote the eternal interests of ourselves and our children, we turn to you, Reverend Fathers, for your advice and assistance. We pray that, if you see fit, you will ordain us Elders and Deacons and take us under your care. And may the great Shepherd bless your pious endeavors to establish a church in this place, is the prayer of us—

“ John Kipp	Peter I. Whitaker
Jacob Turck, Jr.	Philip VanKeuren
John P. Osterhoudt	James Osterhoudt, Jr.
Benjamin Swart	Lawrence Osterhoudt
Benjamin Whitaker	Samuel Whitaker
John Hendricks, Jr.	John Joy
Samuel Freer	Peter W. Osterhoudt
Joseph Davis	Johannes Carl
C. M. Vankeuren	Jacobus Carl
Abram Burhans, Jr.	Peter Dubois
Benjamin Burhans, Jr.	Benjamin I. Whitaker
Francis Hendricks	William Macaffree
Petrus L. Osterhoudt	Cornelius Minklar
John Osterhoudt	Harmon Minklar
Abram Burhans	Abram Osterhoudt
Hendrick E. Schoonmaker	Matthew Dubois
John P. Osterhoudt	Johannes Turck
Isaac Burhans	Abram Osterhoudt, Jr.
John VanSteenburgh	George Schoonmaker
John Burhans	John A. Elmendorf
Benjamin Burhans	Isaac Swart
John S. Osterhoudt	Philip VanBeuren
Daniel Osterhoudt	Benjamin Whitaker
Peter Hendricks	Peter Myer, Jr.
John H. Osterhoudt	Samuel Hall
James Osterhoudt	Hathaway Bowens
Peter I. Osterhoudt	Peter Whitaker
David Dubois	Thomas Holland
Frederick Slotemon	Henry W. Whitaker.”



REV. PETER A. OVERBAGH.

It will be seen that this petition contains fifty eight names. Minutes of Classis, however, state that there were sixty-one subscribers. The Classis took the above petition into serious consideration and appointed a committee of six consisting of the Revs. Moses Freligh of Shawangunk and Montgomery; T. C. Smith of Esopus and Bloomingdale; and Stephen Goetschius of Marbletown and Shokan, each with an elder to meet at Flatbush and if they judged expedient to organize the same into a congregation.

On June 9th, 1807, the following members of the committee met at Flatbush: The Reverend Stephen Goetschius and the Reverend Moses Freligh with the Elder Gerardus Hardenburgh and the Elder Hazael Van Keuren. After calling upon the name of the Lord they "determined to comply with the request of said people, and the following persons were admitted as members in communion, viz: From the Congregation of Kingston John Osterhoudt and Jane Burhans, his wife; Gertrude Schoonmaker, wife of John P. Osterhoudt; Leah Miller, wife of Abraham Burhans; Polly Schoonmaker, wife of Samuel Freer. From the Congregation of Red Hook, John Kipp and Christina Myer, his wife. By Confession of their Faith: James Osterhoudt; Peter L. Osterhoudt and Catrina Osterhoudt, his wife; Jacob Turck, Jr.;

Abram Burhans, Jr.; Joseph Davis; Abram Osterhoudt; John Hendricks, Jr., and Annatie Osterhoudt, his wife."

On March 5th, 1808, ten more members were received; two by certificate and eight on confession of faith; April 20th, 1809, twenty-five were admitted to membership all by confession.

The action of committee of organization was reported to and approved by Classis in special session at Katsbaan, August 10th, 1807. John Osterhoudt was the first delegate to Classis from the Flatbush church. On the date of organization, officers were chosen as follows:

Elders	{	John Osterhoudt,
		Abram Burhans,
		Abram Osterhoudt,
		John Kipp.

Deacons	{	John Hendricks,
		Jacob Turck,
		Abram Burhans, Jr.
		Joseph Davis.

The church was incorporated March 16th. 1809, as the Reformed Protestant Dutch Church of Flatbush. Before its organization and while the house of worship

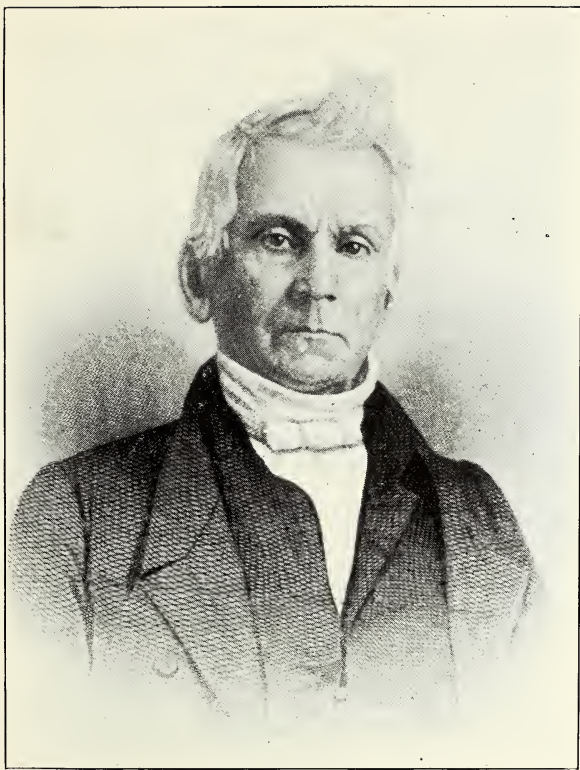
was building religious services were held at various places within the bounds of the congregation. The barn of Peter Osterhoudt, grandfather of Mrs. Charles Burhans, was used for such meetings. He lived then in a house close by the river on the Coddington farm now owned by the American Ice Company and occupied by Philip Schantz. The new congregation was very desirous of having a church building and immediately began to agitate and work to secure one. Subscription papers circulated among the congregation met with a ready and liberal response. The first one has fortunately been preserved and is entitled, "The First Promising of the Church, the 16th Day of November, 1807." Both money and days' work are asked for and both are pledged and marked "paid" by nearly all the subscribers. The greatest number of days' work promised is twenty-five by two persons. Largest sum of money pledged \$25.00 by five persons. One of these five was the Rev. Peter A. Overbagh, first pastor of the church. But with all the efforts and sacrifices of this people and their pastor, they fell short of the amount needed to finish the church and incurred considerable debt. To meet this situation aid was asked for outside of the congregation and petitions were presented to the Trustees of Kingston, to the Consistory of the Reformed Church of Kings-

ton and "To All Well Disposed Christian Friends." These petitions closed with these words, "We are persuaded that you will act that part which will satisfy your consciences."

What was received from the Trustees and Reformed Church of Kingston is not stated, but the Congregation at Schenectady gave \$18.30 and the Congregation at Albany (one collection) \$50.77½.

The church was erected in 1808. This date is not found in minutes of consistory but is cut on a stone in the church wall and appears in papers relating to the building.

The church was built on land from a farm then owned by Hendrick E. Schoonmaker. In a deed, held by Elliot Griffin, of land sold by said Schoonmaker to Francis Hendricks and John Hendricks, Jr., executed October 1st, 1808, we find this clause, "Excepting out of same a small lot lately conveyed by the said Hendrick E. Schoonmaker to the Elders and Deacons of the Congregation of Flatbush." This deed is witnessed by John P. L. Osterhoudt, Thomas Houghtaling and Lawrence Osterhoudt. Another deed also held by Mr. Griffin, dividing the Schoonmaker property between John and Francis Hendricks, the former having the farm now owned by Lawrence H. Osterhoudt, the latter, the farm owned by the heirs



REV. HENRY OSTRANDER, D.D.

of Allen Griffin, dated March 11th, 1809, mentions both the church lot and the church building. At least two good reasons for the choice of this site appear—one its convenience, the other its beauty. Its location was central to the congregation, which extended north to the mouth of the Esopus, south to what is now East Kingston and west across the Esopus creek. We must remember the nearest church on the south was Kingston, Woodstock on the west and Katsbaan on the north.

“ Beautiful for situation ” is this Zion, standing on a slight elevation scarcely a mile from the Hudson and commanding a magnificent view of the entire range of the Catskills.

We infer that the debt incurred in building the church was soon removed, for this people “ had a mind to work ” and to give for their beloved Zion.

Old receipts show the names of some employed in the erection of the church, viz : Jacob and Matthew C. VanKeuren, days’ work done at the church ; Peter Weeks and Jacob B. TenEyck were paid \$60.00 for mason work. The largest creditor of the church, as appears from these receipts, is Jacob Harp, whether for work or materials, is not clear.

We now turn to view the completed edifice, first without, then within.

We have no recorded description of it but must rely upon the recollections and traditions of the fathers and mothers in Israel. For our knowledge of the building we are particularly indebted to Mr. Jacob Snyder, who remembers the original house of worship before any material changes had been made. In width, of course, it was the same as at present, but it was considerably shorter at both the north and the south ends. No steeple adorned the plain roof; no bell summoned the worshippers. Either side had but two windows; two were at the south end and it is believed that the north end contained two also. The windows had small panes of glass and were arched at the top. Stones inscribed with the names of those prominent in the life of the church were placed in the south wall. When this end was rebuilt these stones were removed. Some, if not many of these, must have been broken or discarded. Only three remain and these are partially defaced. One on the east side bears the name of Peter Hendricks and the date of building. Peter Hendricks lived on a farm west of the church now owned by J. Tyler Washburn. He was a brother of John and Francis Hendricks, also of Tjerck Hendricks, who lived on the place which is now the property of Samuel Decker, and was for a long time the southern bound of the Flatbush congregation. The other two

stones may be seen in the south wall, east side, one having the names of Lawrence and Margaret Osterhoudt, whose descendants are still in this congregation; the other, the names of John and Christiana Kipp, who are among the first members of the church.

A curious feature of the building must have been the many indentations in the south gable and near the peak, masoned in the wall to provide shelter for birds. Swallows or martins occupied these holes and at times swarms of these birds would cover the wall. There "the sparrow found an house and the swallow a nest for herself."

1507301

The church was entered by a double door at the middle of the south end. These doors were arched at the top and painted a dark red. Directly above this entrance and level with the gallery was a square double door painted the same as the other. The use of this upper door it is hard to conjecture.

At first the doors opened directly into the audience room. Later, and before the alteration at the south end, it is believed a narrow hall was made by a partition from door to stairs on the west side. Let us now step inside. We see a center aisle running to the front of the pulpit. Rows of high back pews with doors are on either side. We find a pew extending along both east and west wall, with board front. Between this front

and end of the other pews runs a narrow aisle. Galleries, with floor slightly slanting, are on three sides of the church. We enter these by a stairway inside the audience room at the southwest corner. The ceiling above either side gallery is level. Between these galleries the ceiling is arched and made of boards painted blue. Rows of eight-sided pillars stand under and above the galleries.

We shall now glance at the pulpit, which is high, round and entered by door on the west side. Back of the first pulpit is a sounding board ; above it, a round canopy top. Such, as nearly as we can ascertain, was the exterior and interior of the church as first constructed. The changes made will be noted in their order as we proceed.



SUCCESSION OF MINISTERS.

THE Rev. Peter Abraham Overbagh was the founder and first pastor of the Flatbush church and his pastorate the longest in its history of one hundred years.

The call of this church upon Mr. Overbagh was presented to and approved by Classis at Woodstock April 25th, 1809. He signified his acceptance of the call at a salary, it is said, of \$300.00. The Rev. John Gosman was appointed to install him at Flatbush on the Sabbath of May 21st. Though the formal pastoral relation began at this time, Domine Overbagh was practically the pastor of the church from its organization, which was due to his interest and efforts, and he probably held religious services here before that date. He studied theology under Livingston, was licensed to preach in 1803, and his first charge was Bethlehem and Coeymans, 1805-6. In 1806 he became pastor of the Reformed church of Woodstock and appears to have ministered to that church after his call to Flatbush until 1817.

Mr. Overbagh married Maria Van Leuven and

during his ministry at Flatbush lived on what was known as the Van Leuven place lying along the river at South Saugerties and now the property of Charles A. Spalding. The Overbagh family owned land there west to the Esopus creek and south to what is now Glasco.

The domine had a four mile drive to the church at Flatbush, farther still to Plattekill and much farther to Woodstock. To care for these widely extended parishes must have required much time and strength. He always kept good horses and doubtless needed them for driving these distances over roads often hard to travel.

Counselor Carroll Whitaker, whose father Egbert Whitaker, Esq., was a member of the Flatbush church and whose grandfather Peter P. and uncle Peter Whitaker, Jr., served as officers of it, tells us that some one would stand in the road on the knoll just north of the church and when the pastor's carriage was seen approaching would blow a horn to summon the congregation to the house of worship.

At one time a fence of boards, placed upright and notched at the top, stood on the west side of the church lot. A double gate admitted pedestrians, but wagons were not allowed inside the inclosure, so the attendants hitched their teams along the road or in the yards of

the neighbors. The lane of John Hendricks was so used, and under the shade of its cherry trees families after service would eat their lunch.

People came long distances to church either afoot or in lumber-box wagons drawn by horses or oxen. Henry Whitaker walked regularly five miles from the Pine Bush district. Some would carry their shoes and stockings and don them when near the church. Wooden side springs consisting of poles fastened to either end of the box wagons helped to make smooth the rough places. Double chairs were also used in the wagons.

Before there was a church at Plattkill many from that section came to Flatbush. They forded the creek at Jacob Kieffer's, also below Glenerie falls before a bridge was built there. In the winter they could often cross on the ice; at other seasons row-boats served as transports.

We must not forget an important officer of the early days, viz: the "church master," whose duty it was to keep out the numerous dogs and to chastise the disorderly.

One of these masters was Martin Post, who used to sit on the pulpit steps or in alcove of window with large cane in hand. It is stated on good authority that one Sunday a man sitting near the top of the

gallery stairs fell asleep and rolled to the floor. Instantly the "church master" was on the scene freely using his cane to preserve order.

At first the pews of the church, described as "benches and seats," were sold on seven months' credit and certificate of ownership signed by the pastor, given to the buyer. Mrs. Mary Turck holds one of these for seat No. 9, dated July 5, 1811, made out to Peter Turck, father of her late husband, and signed Peter A. Overbagh.

A long stick with pouch at end was used in taking collections at church.

Domine Overbagh did not preach at Flatbush every Sabbath unless during the latter part of his pastorate. Old subscription lists and treasurer's book show this. The first subscription for preaching service by him is dated December 15, 1808, and is for eight Sundays beginning the following January. Later subscriptions in 1817 specify "thirty-four Sabbaths of Divine Service by the Rev. Peter Overbagh." Subscription lists in 1824 call for "two-thirds of the services of the Rev. Peter A. Overbagh, that is to say forty Sabbath Services annually performed in the church of Flatbush." A liberal two-thirds, we should say, of fifty-two Sundays. He probably preached the

remaining Sabbaths at Woodstock, and in later years at Plattekill.

In the earliest years the church was without stoves other than foot stoves brought particularly for the comfort of the women. Parents having children to be baptized would bring them to homes near the church. Children from Plattekill were often brought to the old house of John Hendricks, where the minister would baptize them before the church service. Receipts show that the first stove was bought December 1st, 1815, of Nathan Gage. It was a box stove and cost \$10 00. However, pipe for the stove, or stoves, bought at the same time cost \$26.00. The first stoves were set on a platform laid on top of the seats. The pipes ran along either side of the church and at one time entered a drum near the pulpit. Thence a single pipe ran to the chimney.

The first record of benevolence is a receipt given to Peter A. Burhans for \$5.25, the amount of a collection at the Flatbush church January 11th, 1818, for the Ulster County Bible Society.

Just when Mr. Overbagh began to hold services at Plattekill we have no record. Before the building of the church there, these were held in barns and often at the school house. Dr. Henry Ostrander, fifty years pastor of the Kaatsban church, also held meetings

there. Families nearest Kingston would attend church there; those to the north at Kaatsban, but the most of the families appear to have attended and to have been connected with the Flatbush church.

June 24th, 1834, Consistory resolved "That instead of having four elders and four deacons, we will hereafter have six;—three elders and three deacons on the east side and three elders and three deacons on the west side of the Esopus. Under date of June 25th, 1834, the corporate name of the church was made, "The Reformed Protestant Dutch Church of Flatbush and Plattekill." The church at Plattekill was built the same year.

The union thus formed was not destined to last long. July 2, 1838, the joint consistory met in the church of Plattekill, all the members being present, when it was unanimously agreed that if sufficient money were raised to discharge indebtedness to the pastor, Rev. Overbagh, by October 1st, "Classis shall be asked to divide the church and congregation and to organize a church in Plattekill, provided, Dr. Jacob Brodhead (then pastoral colleague of Domine Overbagh) shall agree to the same." Arrears of salary was paid by date named. The Classis acted favorably on the above request, and the Reformed Church of Plattekill was organized December 7th, 1838, by committee



REV. JACOB BRODHEAD, D.D.

consisting of the Revs. Peter A. Overbagh, Dr. Jacob Brodhead and Dr. Henry Ostrander. That church was incorporated February 6th, 1839. The Flatbush consistory, April 6th, 1839, gave a quit claim for the lot on which the Plattekill church stands to the consistory of that church. The elders and deacons residing on the west side of the creek and other members united with the new organization, and the Flatbush consistory returned to its original number of elders and deacons.

Before the division of the church, the Rev. Nanning Bogardus was for a time associated with Mr. Overbagh in pastoral work. He was stated supply at Plattekill in 1835 and 1836, after which he became pastor of the Woodstock church.

At one time Domine Overbagh had an extended discussion with certain Baptist ministers at Glasco concerning the mode and subjects of baptisms. At the close of the controversy he called upon Dr. Gosman—who preached an able sermon—convincing to his non-Baptist hearers, if not to the others.

November 8th, 1837, those who still owned pews and seats waived their right to these in behalf of the church, and thereafter these were rented annually to the highest bidder.

In 1837 and 1838 extensive repairs and alterations

were made to the interior of the church edifice. The nature of these repairs we do not know except that the pews and pulpit were altered. One item is as follows: "To three days' work in shop at pulpit." Tjerck Myer, Henry Huyck and Peter I. Schoonmaker present bills for work done for church amounting to \$106 39; Overbagh and Hendrix are paid \$60.25 for days' work at the church; February, 1838, the sum of bills for "altering the Flatbush Church" is \$234.21.

Rev. Peter A. Overbagh "closed his regular ministrations as pastor of the Church of Flatbush in 1838," but the pastoral relation was not formally dissolved by action of Classis until August, 1841. The 8th of April preceding, his son, Major John V. L. Overbagh, then a deacon, laid before consistory his father's request for such dissolution. Thus closed his long pastorate of more than thirty years of active service. We see the most of his ministry of nearly forty years was spent with the church he organized and fostered.

His was a fruitful ministry. He received 380 persons into membership of the church, nearly all on confession of their faith. The accessions constant from year to year were at times large. During the years 1817-1819 many were added to the church. The years 1831-1834 were "times of refreshing from the presence

of the Lord"—126 confessing their faith during that period, 43 of whom were received July 15th, 1832.

The church begun in 1807 with seventeen members reports to Classis in 1842; "No. of families, 97; total in congregation, 515; total in communion, 180; No. of Sunday Schools, 3; No. of pupils, 100."

The domine was a man of affairs and did considerable business outside of his pastoral work. Besides looking after his extensive acres he and Judge Jacob Snyder had a brick yard and store at Glasco, where Mr. Hoyt Weeks now resides. They used oxen to mix the sand and clay. This property was burned, the inmates barely escaping, after which the partnership was dissolved and the business given up.

Rev. Peter A. Overbagh is described as of medium height and rather stout. His nature was social and sympathetic. His life and labors are thus summed up in the Manual of the Reformed Church by Dr. Corwin: "He was a useful and faithful man. Through his influence the character of the community in which he spent his ministry was greatly changed. His labors while unknown to the world were persevered in and resulted in the conversion of many souls. His sudden summons to depart was received by him with calm composure as might have been expected from his life."

The last year of his life was spent at Poughkeepsie. He died there on Sunday, February 20th, 1842, in the 63d year of his age. His remains were brought to Saugerties, to the home of his son, Hon. J. V. L. Overbagh, where appropriate services were held in the presence of many parishioners and friends. On Sunday, March 13th, the Rev. D. D. Demarest, then pastor of the church at Flatbush, preached a memorial sermon from the text, Isaiah 40: 6-8, which was published by request of the consistory.

His body rests in the family burying ground on the farm where he so long resided. His grave is marked by a stone bearing an appropriate inscription. The best memorial of his worth and work is the church that he founded and of which he was for so many years the devoted and beloved pastor.

REV. JACOB BRODHEAD, D.D.

The Rev. Jacob Brodhead, D.D., began his pastorate at Flatbush and Plattekill in October, 1837. He was installed November 15th. His salary was \$500.00. We have already stated that he was the colleague of the Rev. Peter A. Overbagh, of whom he was an intimate friend. Dr. Brodhead discharged the active duties of pastor having the advice and occasional assistance of

his associate until his removal to Poughkeepsie. Domine Brodhead had bought a farm by the river south of the Overbagh property, where he built a house. He was pastor of the Reformed church of Broome street, New York, before his removal to Saugerties, where he came for the benefit of his wife's health. He was pastor of Plattekill till November 7th, 1840, when the Rev. Martin L. Schenck was called to that charge. June 25th, 1839, the pastor was authorized to procure a communion set of Britannia ware, the cost not to exceed \$15.00. The fathers did not forget to minister to the needy. December 29th of this year a collection of \$5.00 was taken in the church for Betsy Manton and paid to her by Abram Hendricks. June 6th, of the next year, Elders Martin Snyder and Cornelius Osterhoudt were appointed "a committee to attend to the repairs of the church." October 5th consistory resolved, "That the pews of the church be offered for one year to the highest bidder and that Elder Tjerck Wynkoop and Deacon Peter Davis be a committee to lay an assessment, one of \$500.00 and one of \$450.00, on the pews, and that on the day of sale the question be put to the congregation, which of the two assessments they will adopt." The matter of church discipline was not overlooked, for at the same meeting Elders Snyder and Overbagh were appointed a com-

mittee "To call on such members of the church as have backslidden and that they be empowered to cite such members before the consistory." Later Messrs. Wynkoop and Davis were added to this committee "to call on such members as have absented themselves from the church."

Dr. Brodhead, with an elder, often Martin Snyder, would go regularly through the congregation and give lectures in the afternoons, after which he would catechise the children. His teaching was so simple that it was easily understood by them and they all loved him. A meeting of the consistory was held at the home of Dr. Brodhead March 8th, 1841, at which he resigned his charge, having accepted a call to the Central Reformed Church of Brooklyn. Mrs. Brodhead's health had not improved with their change of residence. She died early in May, 1841. The consistory expressed "regret that the Doctor had concluded to separate himself from a church whose people were so much attached to him." As before noted Domine Overbagh also asked for dissolution of the pastoral relation at this meeting. Elder Snyder was appointed delegate to Classis and instructed to ask supplies of that body for the pulpit now vacant. Dr. Brodhead was born at Marbletown, Ulster county, and died at Springfield, Massachusetts, aged 73 years. Before his

pastorate at Flatbush he was a minister of the Collegiate Reformed Church of New York. He had also organized and served several Reformed churches in Philadelphia.

In physique he was large and stout. He was an instructive and effective preacher; the close of his sermons often being very eloquent. Many came to hear him outside of the congregation. In the memorial of him we are told that "He was distinguished by great tenderness of feeling which characterized his pulpit ministrations and pastoral intercourse. He preached the gospel in its simplicity with clearness and sweetness." At the time of his death, his ministry was thought to have been "more successful than that of any other minister in the annals of our denomination." During his labors here about thirty members were received on confession of their faith.

REV. DAVID D. DEMAREST, D.D., LL.D.

At a meeting of consistory held April 19th, 1841, it was resolved, "That a call be made on the Rev. David D. Demarest, of Catskill, at a salary of \$450.00. Before his acceptance of this call Mr. Demarest was assistant of Rev. James Romeyn, pastor of the Reformed church of Catskill. In the summer of 1841 he

became pastor of the Flatbush church, this being his first separate charge.

Only two months intervened between the removal of Dr. Brodhead and the labors of the new pastor, who worked with energy and system. He first enters in minutes of consistory its annual report to Classis, in the spring of 1842. During his pastorate, the Female Benevolent Association, account of which will be given later, was organized. He gave particular attention to the instruction of the youth. In one of the books of record, we find his "Register of Families within the bounds of the Congregation visited by the Pastor in 1842." This register is arranged alphabetically and gives, "Heads of the Family, Children, Other Members and Remarks." At this time of the seventeen original members of the church only three were living and these "bowed down with age." In November following the installation of Mr. Demarest, consistory ordered that quarterly collections be taken for benevolent objects, viz: one for Board of Education, one for Domestic Missions and two for Foreign Missions of the Reformed church. About this time steps were being taken to procure lot for a parsonage. April 23d, 1842, Elders Tjerck Hendricks and Martin Snyder and Deacon J. E. Hendricks were made committee to ascertain whether a part of the farm of the



REV. DAVID D. DEMAREST, D.D., LL.D.

late John Hendricks could be purchased and on what terms. A committee also was appointed to examine in what manner the church should be repaired and to furnish an estimate of the cost. June 2d, Committee on Purchase of Lot reported that the heirs of John Hendricks would dispose of part of the lot adjoining the church at the rate of \$60.00 per acre. Their report was adopted. Deacon J. V. L. Overbagh of Committee on Church Repairs reported a draft and estimate of cost. The minutes do not show what this estimate was, but a subscription paper drawn in 1842, names \$400 00 as deemed necessary for such repairs. Among the list of the subscribers, we see the name of Pastor Demarest for sum of \$10.00. The reports of these committees were submitted to the congregation at meeting held June 7th, 1842, when consistory resolved that "in the sale of pews that afternoon, they be sold to the highest bidder without the usual assessment," and the congregation by "a unanimous vote approved of the proposition to purchase a lot of the heirs of the late John Hendricks." Consistory met in the house of J. E. Hendricks September 21st, 1842, and appointed Abraham L. Osterhoudt, Jacob P. Hendricks and James Hendricks, a committee "To undertake, superintend and conduct the business of repairing the church, and that in performing this work they be

directed to conform as nearly as possible to the wishes of a majority of the congregation."

The first mention of church sheds is found under date of March 3d, 1843, when Messrs. J. V. L. Overbagh and John S. Wigram are given permission to build a shed on the north side of the church lot. At the same time the like permission is given to any member of the congregation, who may apply, provided the location of the sheds be subject to the decision of the consistory.

March 31st, consistory resolves to cooperate with the pastor in the design of the Ulster County Bible Society in supplying all the families of the county with the Scriptures, and that a collection be taken for this society. Again we find a committee was appointed to call upon delinquent members and to admonish them to resume their duties as church members.

Mr. Demarest held singing school in the church one evening in the week. One of the hymns then sung is given us from memory, by Mrs. Charles Burhans, as follows :

“How vain are all things here below,
How false and yet how fair.
Each pleasure hath its poison too,
And every sweet a snare.

“ The brightest thing below the sky,
Gives but a flickering light.
We should suspect some danger nigh
When we possess delight.”

Rather sober lines we admit, but the young domine may have used them to calm the exuberant spirits of his pupils.

James Hendricks was probably leader of the church choir at this time. He played the bass viol, the first musical instrument used in the church, aside from the tuning fork.

Consistory met October 26th, 1843, the Rev. M. L. Schenck, presiding. Rev. Mr. Demarest made request for dissolution of the pastoral relation, which was granted. At this meeting it was resolved that measures be taken to learn the sentiment of the congregation, in regard to presenting a call to Dr. Jacob Brodhead, of which no further mention is made.

Mr. Demarest was called to be pastor of the Second Reformed Church of New Brunswick, N. J. His ministry at Flatbush was marked by harmony among the people, large congregations and a steady increase in membership. Seventeen were received the second year of his pastorate.

Of the long and eminent services of the Rev. David D. Demarest, D.D., LL.D., in the Reformed church

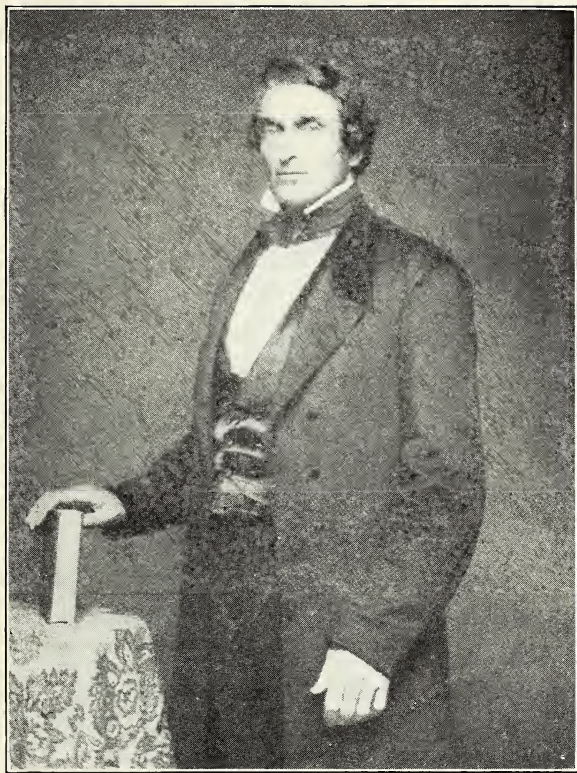
it is not necessary to speak in this booklet. He excelled as preacher, pastor, writer and professor. Called in 1865 to the chair of Pastoral Theology, in the New Brunswick Seminary, "for thirty-three years he fulfilled its duties with distinguished ability and fidelity," till his death in 1898.

It was the privilege of the writer to receive his instruction during the seminary course and thus have a personal knowledge of Professor Demarest's clear thought, sound judgment, homiletic skill and practical teaching. In him piety and prudence, Godliness and "gumption" were most happily blended.

REV. JOHN WATSON.

The Rev. John Watson succeeded Mr. Demarest as pastor in the spring of 1844, and was installed June 18th of that year. When called to this charge, he was serving the Reformed Church of Athens, N. Y. Flatbush was his second charge. The church having no parsonage, he lived the first year in the house of James Hendricks, the next year at Ulster Landing and the third at Pine Bush.

During his pastorate, the repairs to the church so long contemplated, were made. In the fall of 1844, a subscription was again circulated for this object, which



REV. JOHN WATSON.

must have met with a liberal response. March 8th, 1845, we find that a contract of \$950 00 has been entered into by the consistory with Mr. Lockwood, for enlarging and repairing the church edifice. Report of consistory to Classis, April 19th, says: "Perceiving that a number of families could not be accommodated with pews, we have taken measures to have the church edifice enlarged and improved, and we trust that in a few weeks we shall have a comfortable house in which to worship, and sufficiently spacious to accommodate the congregation." Although we have no record of the particular changes then made, we learn from reliable sources that the enlargement was at the south end of the building. The main building may have been extended. At any rate, two halls were built, as we now have them, and a steeple erected above these. This steeple at its base was the same as at present, but it had two sets of blinds, one above the other, instead of one set as now, and it had a pointed top or spire. Two large boxstoves pierced the hall partitions so they could be fed from the hall side and radiate heat in the audience room. We can imagine the satisfaction of pastor and people when the long desired alterations and improvements were finished.

In the report of 1846, we have first mention of four

Sunday Schools in the congregation instead of three as before.

During Mr. Watson's stay a goodly number were added to the church, and the house of God was "usually well filled with attentive worshippers."

Dr. Henry Ostrander presided at a meeting of consistory, April 6th, 1847, when Domine Watson tendered his resignation, which was accepted. From his son, the Rev. Robert A. Watson, D.D., of Columbus, Ohio, we learn that his father came to this country from Strabane, County of Tyrone, Ireland, when about seventeen years old. He received his education at New Brunswick, being a graduate of Rutgers College and the Theological Seminary there. On leaving Flatbush, Mr. Watson removed to Ohio and was pastor of Presbyterian churches in that state, until his death in the spring of 1864, at the age of fifty-five. He left five sons, only three of whom are now living.

Mr. Watson was a conscientious, faithful minister, "much loved by his people and highly esteemed by his brethren in the ministry."

About a year elapsed before the settlement of another pastor. At a meeting of the male members of the congregation held August 24th, 1847, a ballot for pastor resulted in the choice of the Rev. Victor Moreau Hulbert, then settled at Yonkers. The call soon after

extended to Mr. Hulbert was declined, owing to unwillingness of the Classis of New York to dismiss him.

By action of consistory September 13th of this year, the church took again the corporate name, first assumed in 1809, of "Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of Flatbush."

November 29th, 1847, a call was made on the Rev. Richard H. Steele, which was also declined.

REV. VICTOR M. HULBERT, D.D.

A second call was tendered the Rev. V. M. Hulbert, April 1st, 1848, promising "the sum of \$500.00 as salary and a parsonage free of rent." This call met with better success than the others, and was accepted by Mr. Hulbert, who was installed May 17th, 1848.

With the advent of the new pastor, the church began the building of a parsonage, which it so greatly needed. This enterprise moved rapidly forward. May 8th, 1848, consistory authorized Elders John V. L. Overbagh and John Maginnis to close the building contract with Abram B. Burhans, according to the specifications submitted.

July 23d, consistory resolved: "That a wing be added to the main building, 18 ft. by 28 ft., and that \$50.00 be added to the amount already agreed upon

with the builder for the finishing of the parsonage, making in all the sum of \$900.00.

In August, consistory found itself short of funds to complete the building. They engaged to loan the money needed, and resolved to present a new subscription to the congregation the first day of October. The pastor was requested to present the situation to the people after sermon, and a slip of paper with pencil was placed in every pew, and the entire congregation solicited to aid the consistory in the work committed to it. The Female Benevolent Association also made a substantial donation to defray the debt.

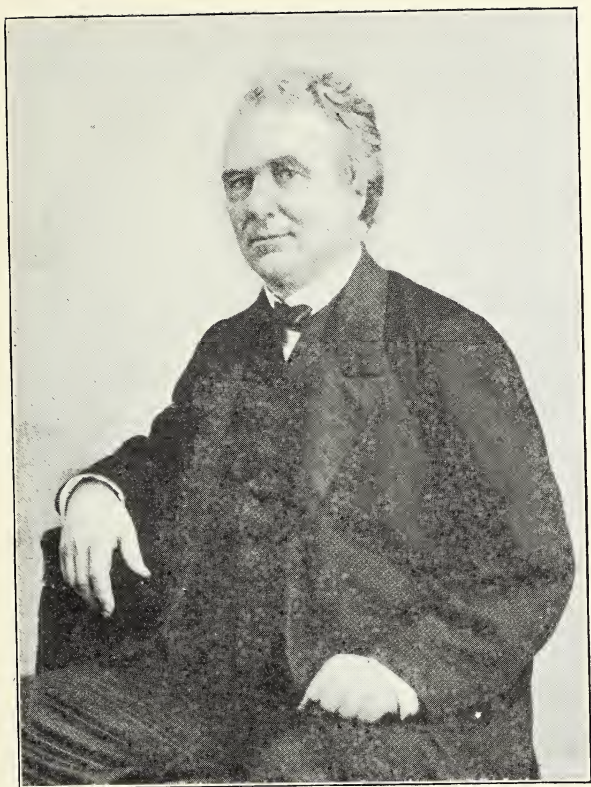
Thus was built the substantial, convenient and commodious manse, which is still the residence of the Flatbush domine. Before the parsonage was ready for occupants, Dr. Hulbert rented a house at Sauger-ties, near the Episcopal church.

The consistory frequently gave its note to meet the church's indebtedness. Such a note for \$300.00 was then given to Tjerck Hendricks.

The church steeple was painted May, 1849. In the fall of that year, it was resolved to take up quarterly collections to defray the expense of the sexton.

May, 1850, a collection was taken in behalf of the church of Shokan.

At meeting of consistory October 25th of that year,



REV. VICTOR M. HULBERT, D.D.

Domine Hulbert made known that he had received a call from the Reformed Church of Paramus, and asked the views of the consistory in regard to its acceptance. After consultation the consistory resolved, October 28th, "That \$100.00 be added to the present yearly salary of our pastor, from the first of November next, and that we furnish him with the necessary wood for fuel."

Two years later Dr. Henry Ostrander was invited to preside at meeting of consistory, held October 11th, 1852, at which a letter of resignation from Mr. Hulbert was read, stating, that he had received a unanimous call from the Reformed Church of Yonkers, his former charge, which he felt circumstances required him to accept. This communication was received by the consistory and congregation "with regret and sorrow," and the consistory record their appreciation of the character and labors of Domine Hulbert as follows: "His intercourse of about four years and a half with this congregation has endeared him to all the people; his ministry has been faithful and laborious; his conduct exemplary and attractive and his success very considerable, having procured to our church on confession of faith about fifty members."

"Dr. Hulbert was a robust man, blessed with uninterrupted good health. He spoke with ease, fluency

and vigor ; was thoroughly evangelical and was always listened to with attention. He was an amiable man, no respecter of persons. His temperament was sunny and hopeful." In 1867, Rutgers College conferred on Mr. Hulbert the degree of Doctor of Divinity. The Doctor was a strong advocate of temperance. His last charge was at Marbletown, N. Y. He died January 7th, 1892, at Battle Creek, Mich., in the 79th year of his age. Memorial services were held May 24th, in the Fair Street Reformed church, Kingston, at which prayer was offered by the Rev. Richard DeWitt, then pastor at Flatbush.

In the preceding pages reference is made to John VanLeuven Overbagh, son of the Rev. Peter A. Overbagh. His home was at Saugerties, on the farm now the prop rty of Mr. Louis Washburn. He united with the Flatbush Church in 1828, and continued in its communion until his death in 1853, when scarcely 47 years of age.

"The major," as he was commonly called, was not only a successful business man and interested in politics, being elected to the Legislature of the State in 1840, but he was also devoted to the temporal and spiritual interests of the church of Flatbush, which he served both as Deacon and Elder. He also used to lead its service of song. His advice, business capacity

and financial aid greatly helped the church, especially at critical times in its history. The love and labors of the father continued in the service of his son. At the time of building the parsonage, he rendered great assistance. He was an earnest and efficient worker in the temperance reform. His character was symmetrical, strong and attractive; his Christian life exemplary; his services to the church and the community freely and faithfully rendered. We do not wonder that his sudden death in the vigor of his manhood occasioned the deepest regret and sorrow to all who knew him.

REV. JOHN GOSMAN, D.D.

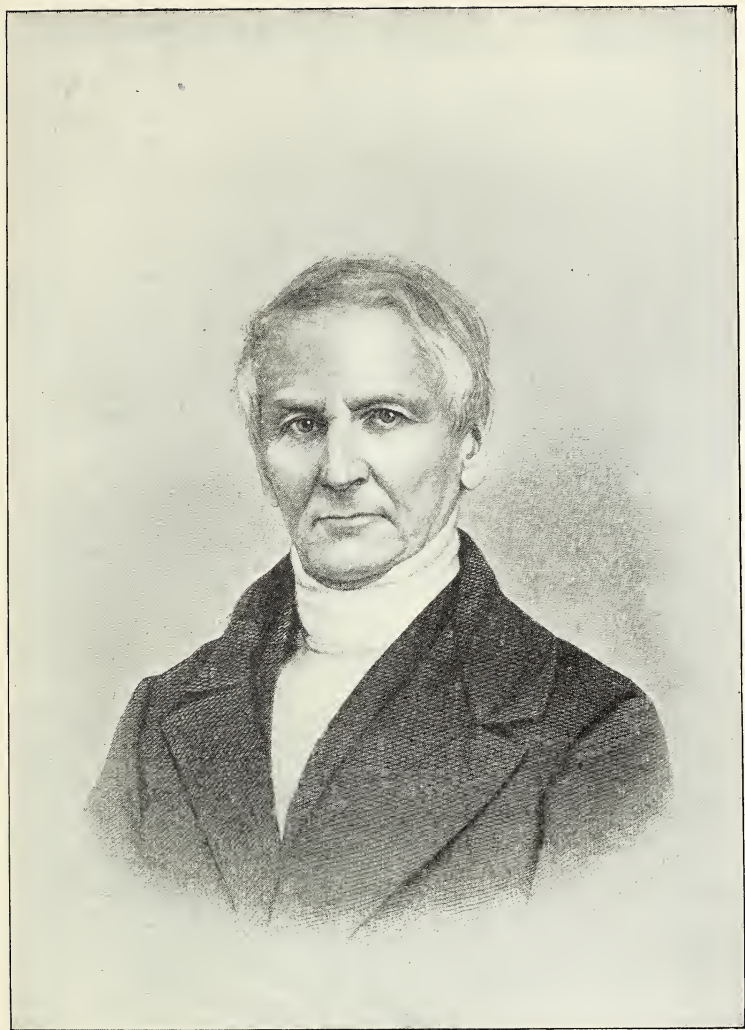
Rev. John Gosman, D.D., succeeded Dr. Hulbert. His ministry appears to have begun in April, 1853. The formal call was made the 17th of May following, naming a salary of \$500.00, with use of the parsonage. He served the Reformed church of Kingston 27 years and was pastor of the Reformed church of Hudson previous to his settlement at Flatbush. During his pastorate, this church secured the welcome addition of a bell, which was bought, as nearly as we can learn, in 1857, of the Meneely Company of Troy. James Hendricks and David Griffin were committee to pur-

chase the bell and it was brought from Rondout by James Whitaker. It was put up by Peter D. Schoonmaker of Saugerties and was first rung by Jacob P. Hendricks, then sexton.

During this pastorate, we find frequent mention of collections for benevolent objects. Dr. Gosman had a Bible Class at the parsonage, Wednesday evenings. He was faithful in pastoral visitation, going with an Elder through the several districts of the congregation. Much preparation was made for these visits, which were announced before hand from the pulpit. The children usually remained home from school to be catechised by the domine. At this time the Sunday schools of the congregation were placed under the care of the General Synod's Sabbath School Board. Dr. Gosman was prime mover in establishing the Ulster County Bible Society. He was also deeply interested in the educational institutions of the Reformed church at New Brunswick and was very successful in raising money for them.

One Sunday, at Flatbush, after the good Doctor's sermon David Olivet, who lived to the age of ninety-four, was moved to rise in his pew and deliver a short after-sermon.

As a man, Dr. Gosman is described as "most artless having a beautiful simplicity of character. He had a



REV. JOHN GOSMAN, D.D.

cheerful temper and was modest, generous and sympathetic, a true Christian gentleman. As a minister he had a tenacious memory, remarkable pulpit gifts and excelled in prayer." He had a clear, ringing voice and a forceful delivery. His preaching was earnest, sound and eloquent. A leading feature of his character was his faith, which did not waver. He was a tender, helpful pastor, the poor receiving his special care.

Domine Gosman closed his labors in Flatbush, his last charge, April, 1859, after a pastorate of six years, during which time Mrs. Gosman died.

He retired to the vicinity of Saugerties, where he died December 8th, 1865, in the 82d year of his age. Two daughters, Eliza and Mary, survive him and reside in Kingston.

The consistory of the Flatbush church adopted resolutions with reference to his death, which are in part, as follows: "We tenderly cherish the memory and intercourse among us of this godly man. We are grateful to God for his life and usefulness and we render special thanks to our Heavenly Father that his last pastoral duties were faithfully discharged among us."

They resolved to drape the pulpit in mourning for three months, in his memory. Among the cuts of ministers in this booklet, will be found that of the Rev.

Henry Ostrander, D.D., who was fifty years pastor of the Kaatsban church. While not a pastor of the church of Flatbush, he often supplied its pulpit, particularly during vacancies and he was frequently called to preside at its meetings of consistory. The latter part of his life he resided on his farm near Glasco, within the bounds of the congregation. For these and other reasons we are glad to insert a likeness of this learned and distinguished divine.

REV. JOHN MINOR.

The consistory met in the parsonage of the Reformed church of Kingston, July 28, 1859. The Rev. John C. F. Hoes, D.D. was asked to preside, and a call was made on the Rev. John Minor, promising a salary of \$600.00, use of the parsonage and allowing him "three free Sabbaths." Service required of him was to preach each Sabbath morning in the church and in the afternoon at such other places as consistory thought expedient. He was installed November 2d, 1859. Much attention was given to the matter of benevolence. It was decided to take a collection the first Sabbath in each month for the Boards of Foreign and Domestic Missions, to be divided semi-annually, as the consistory



REV. JOHN MINOR.

deem proper. Annual contributions were made to Boards of Education and Publication and the Ulster County Bible Society.

Consistory constituted Mr. Minor a life member of the American Bible Society and of the Board of Publication of the Reformed church, by the payment of \$30.00 in each instance. Consistory also made Robert Burhans a life member of the American Bible Society.

In April, 1862, the funds raised by the Sabbath School during the preceding year, were sent to the destitute in the west.

Joel Osterhoudt, Isaac Decker and Jacob W. Brink were made a committee to look after the enlargement of the church yard. Later David Griffin was substituted for Jacob W. Brink on the committee and its power extended "to look after a few acres of land for parsonage use." July 6th, 1860, this committee reported that they "could not procure land for parsonage use," but that they had purchased enough land of Allen Griffin to enlarge the church yard. The deed shows that $\frac{4}{10}$ of an acre, "more or less," lying south of the church lot and east of the church and parsonage, was bought for \$25.00. Room was now had for church sheds, which were soon built by persons in the congregation.

October 12th, 1861, consistory resolved: "That our

church be repaired, and that Jacob M. Snyder, Allen Griffin and Robert Burhans be a committee to attend to the work."

Consistory's report to Classis in 1862, says: "Weekly prayer meetings have been sustained in several neighborhoods, though with considerable effort, and our Sabbath schools are kept up by the efforts of the few rather than the many." At various times the conduct of members considerably exercised pastor and consistory.

May 10th, 1860, Joel Osterhoudt, John Maginnis and the pastor were appointed a committee "to visit and labor with delinquent members of the church and, if possible, bring them to the sanctuary and table of the Lord, which they have abandoned for several years past." Again the pastor and an elder are requested to visit certain members, who have absented themselves from the church services, and "endeavor to ascertain the reason of such conduct and, if possible, remove all obstacles in the way of a prompt return to Christian duty and privileges."

The Rev. N. F. Chapman, pastor of the Plattekill church, was asked to preside at a meeting of consistory, February 15th, 1864, at which Domine Minor offered his resignation to accept a call to the Reformed Church of Glenville, N. Y. Resolution of the consist-

ory says : " We find our hearts exceedingly tried in acceding to the request of our esteemed pastor, and we desire to record our sincere testimony to his untiring zeal and faithfulness among us in the gospel ministry."

Mr. Minor died November 20th, 1890, at the age of 76. From the Manual of Dr. Corwin, we make the following extract : " During the last year of his life, he preached regularly each Sabbath in the Reformed church of Fort Herkimer. He often said he wished ' to die with the harness on ' and his wish was granted. His was a long, active and useful life. He loved to preach the gospel, and through his labors many souls were brought into the kingdom. He was fond of music and an excellent singer.' "

Mrs. Minor, lately deceased, was a superior Bible class teacher. She conducted a Sunday School at the Flatbush school house during her husband's pastorate.

During the ministry of Mr. Minor the familiar figure of Elder John S. Wigram was missed from the services of the sanctuary. He united with the church in 1840 and died in 1860. He and his wife were active members, and he served faithfully as deacon and elder. He was afflicted with deafness and in order to hear the words of the minister he brought to the church a high chair, which he placed before the pulpit and on which he sat with a trumpet to his ear. Would that we who

have "ears to hear" might be as eager listeners in the house of God. Of course, the pastor of the church became accustomed to the practice of Mr. Wigram. But it is related that one Sunday, when another minister supplied the pulpit, brother Wigram quietly took his seat during the "long prayer." At its close the minister was much startled to see him so near with horn pointed at the domine.

REV. WILLIAM BRUSH MERRITT.

Dr. Gosman was invited to assist the consistory in making a call on the Rev. William Brush Merritt, May 27, 1865. Mr. Merritt accepted the call at a salary of \$600.00. He was a graduate of Rutgers College and the New Brunswick Seminary, and had just finished his studies when called to Flatbush. During his pastorate the church edifice was enlarged and remodelled and two chapels built in the bounds of the congregation.

February 26th, 1866, A. H. Osterhoudt, Uriah VanEtten and James Hendricks were appointed a committee on church repairs. April 13th, this committee was authorized "to employ mechanics for repairing and enlarging the church or to give the job to the lowest bidder." May 25th, the consistory commends the building committee for its "vigilance and fidelity"

in proceeding with the work in hand. They had about finished remodelling the church when a severe wind storm, on July 17th, so much damaged the steeple as to render it unsafe. The building committee were directed to have "a new steeple built somewhat resembling the old one." This is the present steeple, said to have been designed by Mr. Hallenbeck, of Kingston. August 10th, 1866, the consistory records its thanks to the committee for its faithful and successful performance of the difficult task assigned to it. Consistory also expresses its satisfaction with the work as done by John P. Folant, contractor, and his assistants E. T. Van Nostrand, Silas Kenyon and Mr. Monell.

These repairs were the most extensive and expensive yet made, and when finished the church building outside and within was practically as we now see it. The side galleries were removed, the interior painted and decorated, the upper part of steeple rebuilt and a large addition made to the north end of the church, with recess back of the pulpit. A new pulpit, the present one, was also built.

Dedicatory exercises were held Sunday, August 19th, 1866, at which Dr. Ostrander read the Form and the Rev. S. T. Cole, pastor of the Plattekill church, offered the closing prayer. The sermon was preached

by the pastor from 2 Chron. 6: 41. We further read: "The singing by the choir was fine. Although the day was unfavorable, we had quite a large audience."

Consistory's report to Classis of 1867 says: "During the past year we enlarged, repaired and beautified our church building at an expense of nearly \$3,000.00, all of which has been paid."

At a meeting April 5th, 1867, the following committees were appointed: Jacob Brink and Titus Osterhoudt to have church and parsonage insured to the amount of \$5,000, and Alanson Osterhoudt and L. H. Osterhoudt to attend to repairs of parsonage fence. The pastor was authorized to have clothes-press built in upper hall of parsonage.

April 14th of this year, consistory defines the conditions on which leases for church sheds shall be given. May 13th, 1867, the consistory obligates itself to pay the pastor a salary of \$800.00 and all above that sum that can be raised.

A little later the consistory refuses to omit the word "Dutch" from the corporate title of the Flatbush church. March 31st, 1868, Jacob W. Brink and John Keener were appointed a committee to have the parsonage painted; the salary of the sexton, then Robert Burhans, was made \$50.00; and the consistory approve of a plan submitted by the pastor to increase

the benevolence of the church. At that time contributions were made to the Boards of Foreign and Domestic Missions, the American Bible Society and the American Tract Society.

Report to Classis of 1868 says: "The entire church has been furnished with cushions; lecturing stations are well attended, also the prayer meetings in which ten or eleven young men take part. The Ulster White Lead Company, under supervision of C. Batelle, has erected for our exclusive use a beautiful chapel which was dedicated by us October 27th, 1867. The dedication prayer was offered by the venerable Dr. Henry Ostrander." This chapel was built for the employees of the Ulster White Lead Company at Glenerie. These lead works were established about 1835 by Colonel Edward Clark and afterwards sold to Battelle and Renwick, who employed 40 to 50 hands. From the time the chapel was built Glenerie was a regular preaching station of the Flatbush church until the lead works were closed through their absorption by the National Lead Company in 1893. The pastors at Flatbush, beginning with Mr. Merritt, would preach there every other Sunday afternoon or evening alternating with Glasco. At first ministers of the Episcopal and Lutheran churches held occasional services there. Samuel Osborne, who was employed in the mill, con-

ducted meetings about two years before the mills were closed. In 1901 Rev. S. T. Cole preached there. The lead company annually contributed \$100 to the support of the church of Flatbush. When the mills ceased operation nearly all the residents of the flourishing little hamlet removed to other places leaving an almost "deserted village." In March, 1869, the sexton asked for an increase of salary and was granted \$75 per year. At the same time it was resolved, "That the church try to raise for the support of Rev. J. A. Davis, as missionary in China, at least a sum equal to fifty cents per member yearly for a term not to exceed ten years."

May 24th, James Wells and Alanson Osterhoudt were made a committee to attend to building a "cook house" 10x12 ft. to be attached to the kitchen of the parsonage. June 30th, consistory voted that the pastor's salary be \$1,000.00 per annum from June 1st, 1869.

In consistorial report of 1870 we find: "A large and increasingly interesting Bible class has been well sustained on Sabbath evenings in the church. There are at present five prayer meetings held in the congregation." The pastor makes grateful mention of the Rev. Judson Buck, then residing in the congregation, to whom he feels greatly indebted for "his prayers, wise counsel and eminent example of Christian faith."



REV. WILLIAM B. MERRITT.

In 1870 Peter Overbagh, son of Major Overbagh, and Van Leuven O. Whitaker donated to the consistory a lot of ground in Glasco for the purpose of building thereon a chapel of the Reformed church. This gift was thankfully accepted and declared to be "very opportune."

At meeting of consistory, November 30th of that year, it was resolved, "That instead of a donation, a purse be raised for our pastor; that 100 copies of 'the Sower and Gospel Field' be taken; that \$10.00 of the 'Dime Fund' money be given toward payment for the Gosman portrait to be sent to Rutgers College."

Report of consistory April 10th, 1871, is very encouraging. A spirit of revival is in the church; its services are unusually well attended, also the services at the school houses during the week; the prayer meetings are well sustained, "no time being lost in waiting for some one to lead in prayer." The prayer meetings are mostly conducted by zealous Christians. Family worship is established in many homes. This work of grace began soon after the day of prayer appointed by General Synod to be observed in November.

We make the following extract: "During the past year we have built at Glasco and, with some outside aid, have paid for a neat, comfortable and substantial chapel, at a cost of about \$5,000.00. This was dedicated

Sunday afternoon, April 2d, 1871, without debt. An eloquent sermon was preached by Dr. A. R. Thomson, of New York. The dedicatory prayer was offered by Dr. Ostrander, 91 years of age. This was Immanuel Chapel, erected in 1870. The building committee consisted of James Welch, William Maginnis and Robert Lent. It is built of brick and is in good condition still. A few years ago the wood part was repainted. Before it was built religious services were held in the school house by Methodist, Baptist and Reformed people. The Methodists first built a church in Glasco. After that the Baptist and Reformed ministers held services there on alternate Sundays. The people contributed liberally toward building the Reformed chapel. William Maginnis donated many brick and he and John Maginnis and James Welch subscribed large sums of money. This chapel is about one and one-half miles north from the main church and was built for the convenience of what was then a large and influential part of the Flatbush congregation. It has been the scene of many enthusiastic services and the place of many conversions. During the last two pastorates a preaching service has been regularly held there every Sunday afternoon.

In the spring of 1871, consistory recommended Walter T., son of Elder David Griffin, to Classis for aid

from the Board of Education, in pursuing his studies for the gospel ministry. In one part of the congregation there was then a powerful revival on the subject of temperance.

May 28th, 1872, the painting of the church steeple was put in charge of Lawrence H. Osterhoudt. At a meeting of the consistory July 22d, the pastor requested a dissolution of the pastoral relation, as he had been invited to become pastor of Wiltwyck chapel in Kingston. Consistory asked for time to consult with the congregation and ascertain their views. A week later they reported that the congregation was unwilling to have the pastoral relation dissolved at present. Consistory then resolved to add to the pastor's salary \$250.00. Report to Classis in 1873, states: "That \$452.96 has been raised in Glasco for a bell for the chapel—the amount being credited to the Centennial Fund." The report adds: "A marked spirit of liberality is shown by increase in the pastor's salary and in benevolent contributions." For several years the benevolent contributions amounted to over \$300.00 per annum.

Consistory met at the parsonage April 8th, 1873. Rev. Sanford H. Cobb of Saugerties was called to preside. Mr. Merritt offered his resignation to take effect May 1st, that he might accept a call to the Sixth

Annue Union Reformed Church of New York, which he felt it his duty to accept. The annual report of this year says: "After a most pleasant and profitable ministry of eight years among us our pastor feels called of God to labor in another field. We part with him reluctantly."

The domine donated to the consistory a large parlor stove, to become a part of the permanent parsonage furniture, which was accepted with thanks.

During the first part of Mr. Merritt's settlement at Flatbush, his sister Sarah, later the wife and now the widow of Hezekiah Burhans, of Katrine, was the housekeeper of her brother, the pastor. Subsequently, the domine brought a bride to the parsonage, and his excellent example was followed by his immediate successors, the Reverends Asher Anderson and James S. N. Demarest. Since then the Flatbush parsonage has been the frequent resort of young men and maidens who thought it an auspicious starting point over the same road.

This brief sketch of Mr. Merritt bespeaks his character as man and minister. His services were indefatigable, and were richly rewarded in the temporal and spiritual prosperity of his people. In his eight years at Flatbush, 138 confessed their faith in Christ and united with the church. In his business experience,

before entering the ministry, he learned to know men and developed tact in dealing with them. The secret of his success lay in his spiritual mind and his entire consecration to the will and work of his Divine Master. Again we quote a paragraph from Dr. Corwin's Manual: "His genial, hearty and sympathetic manner gave him great advantage in securing the esteem and confidence of those whom he sought to influence. Few had so extensive a circle of warm, personal friends. He was an earnest, devoted guide to the erring, and an importunate pleader with the sinner. He labored energetically in the cause of temperance." Most appropriate are the words, "He was a good man, and full of the Holy Ghost, and of faith, and much people was added to the Lord."

After six years of abundant and successful labor in his New York charge, he was stricken with a fatal illness and died September 2d, 1879, aged 43 years.

"In the prime of manhood, in the midst of successful Christian service he was called from earth to heaven." "Life is not measured by how long we live, but how well."

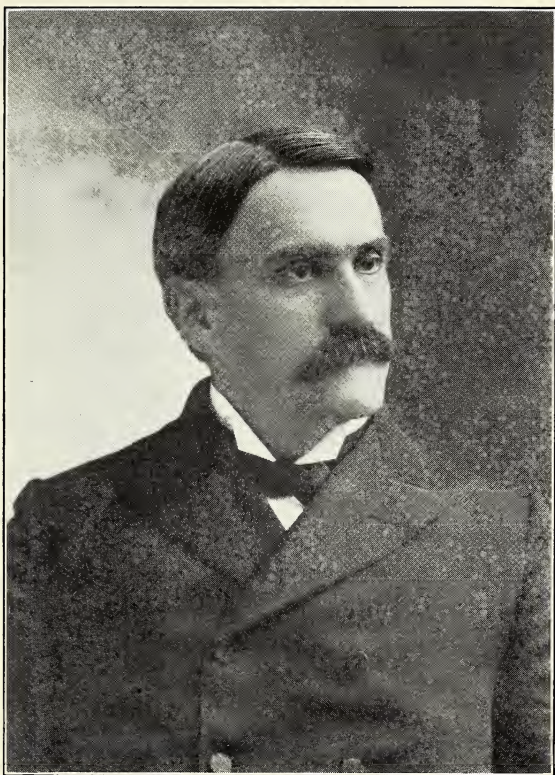
Up to this time we have mentioned the salary of the pastor as a matter of historic interest in the early pastorates. Further reference to this, we think, is not required. It should be borne in mind that in this

church the salary has long been, and still is, supplemented by an annual donation, usually given in January or February. This is not only of pecuniary interest to the pastor, but is the social event of the season, constituting a reception to the pastor and his family, and bringing together in pleasant intercourse members of the congregation and their friends. These donations are largely attended and the purse presented to the domine is always liberal, besides abundant provisions are given.

REV. ASHER ANDERSON, D.D.

The Rev. Asher Anderson was called May 31st, 1873. The usual vacation of *four* Sabbaths is first allowed in this call, which was accepted by Mr. Anderson. He was examined for ordination and installation at the Wiltwyck Reformed church, Kingston, June 25th, and installed July 15th.

July 28th, the consistory resolved, "That Elder Cornelius B. Tipp and Deacon Richard B. Milliken be a committee to attend to necessary repairs of the parsonage; that the following collections be regular: For the Church Boards, first Sabbath in February, May, September and December; for salary of sexton, 1st Sabbath in January, April, July and October; that



REV. ASHER ANDERSON, D.D.

the consistory meet regularly every Wednesday afternoon after every communion Sabbath ; that the consistory meeting general be held on the first Wednesday in April."

At meeting April 1st, 1874, the pastor suggested a new method of contribution to the several Boards and Funds of the church, viz: "by pledge cards, which was approved." The pastor's suggestion of congregational singing was likewise approved. Dr. George F. Shradly asked permission to use the church for the purpose of a school exhibition, which was granted, "provided great care was used as to what should be introduced."

Report of consistory to Classis, 1874, says: "Congregational singing has been begun ; card subscriptions, instead of the usual and unsuccessful method of collections, have been introduced ; attendance upon divine worship has been invariably good, especially at the chapels in Glasco and Glenerie."

The success of the card subscription plan appears from the report to Classis the next year, when the amount given for benevolences is \$285.68, as compared with \$130.30, the amount given the year before the plan was in operation.

At meeting of the old and new consistories, May 13th, it was decided to hold a festival near the full moon in June, to defray the debt of the church.

Also, "the sincere thanks of the consistory" were given to Miss Kate Maginnis, now Mrs. C. T. Montgomery, "for regular, faithful and efficient service as organist during the past year."

Later in the year, the consistory resolve to purchase a stove for the parsonage. Pew holders and others are recommended to subscribe for the "Sower and Gospel Field," and a step, or block, is ordered to be placed in front of the church.

April 7th, 1875, it was resolved, "That communicants occupy seats in the middle of the House of God, and not be scattered indiscriminately as heretofore; that members of consistory, each in his district, should canvass for individual subscriptions for the support of the church, visiting every family, having in view that if said subscriptions prove sufficient, the question of having hereafter a free church should then be proposed to the congregation."

At this meeting consistory also adopted the following resolutions :

"*Resolved*, That the consistory of the Reformed Church of Flatbush cheerfully recommend Brother Richard P. Milliken as an an active, earnest worker in the interests of the Church of our Lord Jesus Christ.

"That we commend him in our fervent prayers to the God of all grace, through whom we sincerely hope

he will be able to do valiant service in the common cause of our blessed Master."

In report to Classis of 1875, we read: "The year just closed has been one of great blessing. The attendance upon sanctuary privileges has been most excellent, * * * all the Sunday Schools are well attended and doing good work and the children are instructed in the catechism. The prayer meetings are well attended. District preaching and pastoral visitation have been sustained; collections for the various boards of the church have been taken up from house to house by means of cards, to which the pastor has personally attended. There has been renewed interest in the temperance cause."

In this report the pastor speaks of special meetings held at Flatbush, Glasco and Glenerie, which were largely attended. He asked and received the assistance of the Congregational, Methodist and Reformed ministers of Saugerties, and a plan of ministerial visitation was arranged. Protracted meetings followed this visitation for nearly three weeks. The result is thus given: "Many serious, some confessed Christ, but only two of these united with the church." The pastor then, with the consent of the Board of Elders, secured the services of a Baptist layman, Mr. C. B. Stout, of New Brunswick, N. J., and held meetings at

Glasco. These were continued three weeks, in the course of which twenty-eight or thirty confessed Christ. Revival interest pervaded the village. A young men's and a young ladies' prayer meeting were maintained, both of which had a large attendance.

That year's report gives nineteen received on confession of faith; the year preceding, twenty were so received.

On May 9th, 1875, the matter of canvassing for individual subscriptions was reconsidered by the consistory and laid on the table.

July 7th, following, Mr. Anderson asked to have the pastoral relation dissolved. This was acceded to and he accepted a call to the Reformed Church of Fishkill, N. Y. Subsequently he entered the Congregational church, becoming pastor first at Bristol and then at Meriden, Conn. He is now secretary of the National Council of Congregational Churches in the United States.

REV. JAMES S. N. DEMAREST.

Dr. John C. F. Hoes, presided at a meeting of consistory, April 8th, 1876, when the Rev. J. S. N. Demarest was called to become pastor of the church to which, as we have seen, his father, Dr. David D.

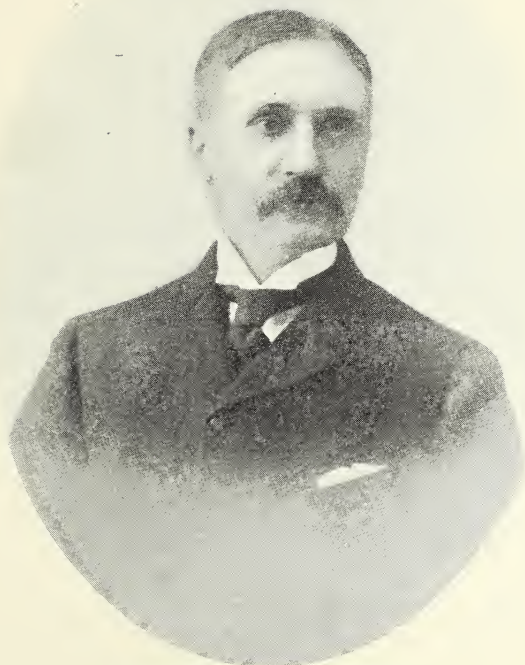
Demarest, was called thirty-five years before. Like his predecessor, Mr. Anderson, he was a recent graduate of the New Brunswick institutions, and Flatbush was his first settlement. Consistory ordered certain repairs to the parsonage and empowered the pastor to purchase new church record books, which are still in use. April 2d, 1877, consistory met at the parsonage and adjourned to the church where, after examination, it was resolved, "That the plaster be removed from the outside wall on the following Monday." This plaster had cracked and dropped off in spots, presenting an unsightly appearance. Here we should state that originally the west and south outside walls were stone same as the east wall. They were first stuccoed when the south end addition was made in 1845.

When they attempted to remove the plaster, on the Monday mentioned, it was found for the most part so firmly attached to the stones that it was decided to repair it and then to paint the walls, which was done. May 1st, 1877, it was, resolved, "That the consistory canvass the congregation to get its sense in regard to the free pew system, and ascertain how much money could be raised by subscription and report at subsequent meeting."

May 26th, seven members reported favorably, but Elder Erastus Myer reported Glasco as opposed to the

system. About \$750.00 was subscribed, exclusive of Glasco. Consistory postponed definite action for one week and the pastor and an elder were appointed "to visit a few families reported as opposing the plan—the plan to be adopted if their consent be obtained." We judge they succeeded in their mission for the following April consistory resolved, "That the free pew system be continued in the church, and that notice be given from the pulpit that the names and sums affixed thereto remain as at present on the subscription list, unless the consistory be notified to the contrary." Thus the system of annual pew rental, which succeeded that of ownership of the pews, was now superseded by the free pew, or subscription method of church support, which has been continued to the present time. In November, 1877, it was decided that the Doxology be sung at the commencement instead of at the close of the regular morning service. In April, following, Colonel Scott was given permission to deliver a temperance lecture in the church, the church's share of the proceeds being \$4.10. At this time the consistory circulated subscription papers for the purpose of paying the church debt of \$150.00.

The old and new consistories met at the parsonage, May 18th, 1878. "They took tea together at five o'clock, after which one half hour was spent in de-



REV. JAMES S. N. DEMAREST.

votional exercises with special reference to the interests of that portion of God's vineyard committed to our care." It was reported that \$116.00 of the \$150.00 debt had been subscribed. It was resolved to make the effort to raise the remainder.

August 19th, Cornelius Tipp and Jacob Snyder were appointed a committee to contract for the repairing of the outside of the church above referred to, and Jacob W. Brink a committee to contract for the painting of the outside of the church. These committees reported, November 4th, that the work was done and the bills paid.

At meeting of consistory, May 30th, 1879, Deacon Lawrence Osterhoudt "stated that he was authorized on behalf of a certain person to pledge \$100.00 toward the amount of the church debt to June 1st of that year, provided the congregation raise the remainder." This offer was accepted with "the thanks of the consistory to the donor, as yet unknown." The donor was Miss Catherine Osterhoudt.

September 10th the consistory resolved, "That with the assent of the congregation the envelope system for raising church expenses be tried, each one subscribing, pledging so much per week to be placed on the plate in an envelope each Sunday, or paid whenever the subscriber may wish."

June 16th, 1880, the following committee was appointed to consider the matter of a Fourth of July celebration and to make arrangements for such celebration, if deemed advisable to hold it:

J. W. Brink, Peter Kieffer, Allen Griffin, Harry Martin, Mynders Myer, Fred Keener, Robert Streeter, Joseph Burhans, Erastus Osterhoudt, Hermance Ten Broeck, Charles Nichols, Augustus Burhans.

October 4th, 1880, it was resolved "to accept the bid of James Ballard of \$225.00 to paint interior of the church, viz: Fresco ceiling and walls and grain all the woodwork."

March 4th, 1881, Pastor Demarest reported in regard to church repairs that \$257.80 had been raised. A vote of thanks was given to him for his services in the matter.

Rev. Sanford H. Cobb of Saugerties then took the chair and the consistory united with Mr. Demarest in applying to Classis for a dissolution of the pastoral relation, to take effect the 31st of March.

Domine Demarest's next charge was at Nassau, N. Y. He is now pastor of the Reformed Church of Queens, Long Island.

REV. ALBERT A. ZABRISKIE.

February 11th, 1882, Dr. C. S. VanSantvoord presided at a meeting of consistory and moderated a call to the Rev. Albert A. Zabriskie. He accepted the call and was installed pastor, May 16th. The latter part of this month the roll of church members was revised. June 1st, the pastor asked and received permission to preach at Glenerie every other Sunday evening for the summer.

In the record of November 30th, we read ; " As it has been found tedious to raise money for current expenses by Sunday morning collections, consistory gave the pastor permission to adopt the envelope system at the rate of five cents per week." Later the pastor reported that he had purchased a record book, also envelopes, which he had distributed among the families of the congregation. December 5th, 1884, he reported to the consistory : Amount received for incidental expenses, \$117.43 ; amount expended, \$106.98 ; balance on hand, \$10.45. This envelope plan seems to have been discontinued either before or at the close of Mr. Zabriskie's pastorate.

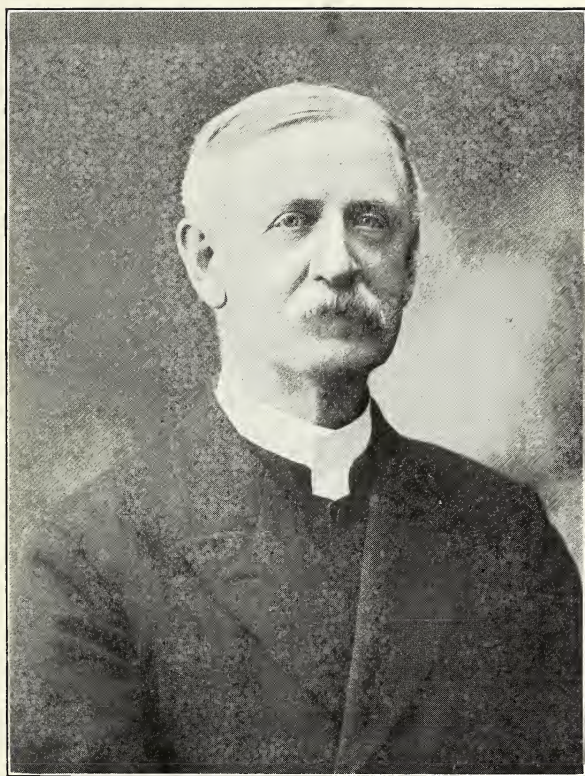
At this time, the consistory appears to have appointed or to have supervised the appointment of the Sunday school superintendents. Mr. D. Brodhead Hen-

dricks was unanimously thanked for "his services as superintendent for 1883 and requested to serve for 1884." The Glenerie Sunday school was put in charge of the pastor on alternate Sundays and of Miss Eliza Hervey the other Sundays.

Some of the ceiling of the church having fallen off on account of defective roof, the consistory ordered, March 3d, 1884, "That a new roof be put on the church as soon as possible, and when finished that the ceiling be repaired." Alanson Osterhoudt, James Van Aken, Jacob Snyder and Lawrence H. Osterhoudt were appointed a committee to have this done, and were ordered to buy the best quality of pine shingles, and to have the tin work of steeple and church painted at the time the roof was put on. August 26th the treasurer is authorized to pay \$25.00 into the treasury of the Ladies' Society, the first and only record we have of this society receiving money from the church treasury, instead of providing funds for it.

The consistory further ordered "That the church steeple be painted"; also, "That the congregation be canvassed every year in the interest of the American Bible Society," and, "That the bread and wine at communion service be passed by the deacons instead of the elders. "

Minutes of consistory mention a large cherry tree,



REV. ALBERT A. ZABRISKIE.

which then stood in front of the church. We regret to say that only *one* tree "good for food"—a hickory—is is on the church grounds now. At the morning service of Sunday, November 30th, the Rev. Dr. Aubrey, Congregational minister of London, England, was present and preached. The congregation was very large and the pastor improved the occasion to ask for \$300.00 "to pay the church debt and put a surplus in the treasury." A black board was placed before the pulpit. This was cross lined and sums from one to ten dollars inserted in the spaces. After prayer, subscriptions were solicited and as fast as offered the amounts were erased from the board. "In this way \$297.00 was promised in twenty minutes." Later \$100.00 more was contributed by those not present and friends outside of the congregation, one of whom, William R. Sheffield, gave \$25.00. In May of the next year consistory again fixed the salary of the sexton at \$50.00 per year; also appointed Lawrence H. Osterhoudt a committee to have a new well house built at the parsonage. December 4th and 6th, 1885, fifteen persons were received into the church on confession of faith, and nine were so received, March 5th, 1886.

Dr. Denis Wortman presided at a meeting of consistory July 7th, 1886, when Mr. Zabriskie tendered his

resignation to take effect July 1st. He is now pastor of the Reformed church of Greendale, N. Y.

REV. GEORGE J. VANNESTE.

Dr. Denis Wortman, then pastor at Saugerties, presided at a meeting of consistory December 15th, 1886, when a call was made out to the Rev. George J. VanNeste, of Kiskatom, N. Y. He began his ministry at Flatbush, December 19th, 1886, and was installed January 11th, 1887.

February 18th, it was resolved: "That after the first quarter's collections, we use envelopes in collecting the salary and incidental expenses, these envelopes to be given out on Sunday to the subscribers, one month previous to the time of their coming due, and then to be returned on the collection plate." This plan was continued till April 27th, 1888, when the consistory decided to return to the former system of having a collector in each district of the congregation.

L. H. Osterhaut, D. B. Hendricks and the pastor were appointed a Committee on Benevolence, and reported the following schedule: "That stated collections for missions be taken upon the first Sabbath of each month, and that at the end of each six months of our financial year they be equally divided between the

Domestic and Foreign Boards, unless individual contributors otherwise direct in writing.

“That collections be taken annually for all the other boards and funds of our denomination; also for other causes, when application is made and consistory direct.

“That the above collections be repeated at the same times at Glasco.”

David Griffin, D. B. Hendricks and Lawrence H. Osterhoudt were appointed a committee to examine the parsonage barn, report the repairs needed and estimate the cost of the same. The committee reported March 26th; its report was approved and it was given power to make the repairs recommended. June 11th, this committee reported that extensive repairs and alterations had been made, also a new wood shed built, total cost, \$147.10. Their report was approved.

From the report of consistory to Classis, April 2d, we gather the following items: “The Ladies’ Missionary Society, which has heretofore limited its gifts to our foreign missions, has been reorganized and now contributes to our domestic missions, and statedly circulates tracts to all within the bounds of the congregation. A weekly lecture and conference meeting at the parsonage is encouraging from the attendance of the young. We are thankful to report one of our

young men, Louis Hieber, under the care of our Classis, as prosecuting his studies with diligence and success at the Grammar School in New Brunswick. The attendance on Sabbath services has been on the steady increase, notwithstanding the unpropitious weather." The report adds that the pastor and an elder have visited more than 125 families, and have had in each home religious conversation and prayer.

May 14th, it was decided to hold a festival on the coming Fourth of July, and Jacob M. Snyder was made chairman of committee of arrangements. It was also decided to hold Children's Day services, as recommended by General Synod, on the second Sabbath in June, in the morning instead of in the afternoon.

A meeting of the congregation was held June 11th, to determine what should be done with the ceiling of the church. Jacob W. Brink was chosen to preside. After consideration it was resolved: "That as large quantities of plaster have recently fallen, thus endangering human life, it has become necessary to remove the entire ceiling.

"That Rev. T. E. Davis, D. B. Hendricks, Jacob Snyder and E. L. Griffin be a committee to estimate the cost of a new ceiling."

Chairman Brink reported that the Ulster White Lead Company "would pay \$100.00 per year to any



REV. GEORGE J. VAN NESTE.

minister whom the people at Glenerie wished to have preach there." It was agreed that the Flatbush pastor would continue his services there once in two weeks and receive the extra compensation.

Consistory met June 16th, when the Ceiling Committee reported and it was resolved: "That the new ceiling be of boards; That the work be done by contract; That D. B. Hendricks draw up the specification papers; That Jacob Snyder give out the contract for the work." Harris Burhans contracted to do the work, materials being furnished, for \$44.00. At this time the consistory, with the approval of the congregation, applied to Classis for permission to change the method of choosing elders and deacons from the third to the second method as prescribed by the Constitution; that is, election by all the members of the church instead of by the consistory only. Of late years, however, the members of the church have not availed themselves of their right to participate in the election of the consistory.

The evening of July 17th Mr. Van Neste, on his return from preaching service at Glenerie, drove off an embankment by the Esopus creek and sustained severe injuries from which he did not fully recover for some months.

December 9th, 1897, consistory resolved: "That the

sexton be requested to provide unfermented wine for the Lord's Supper the following Sabbath." During that winter, by invitation, the elders and deacons with their wives dined with the pastor and his family.

March 3d, 1888, the consistory decided that "according to the best authorities the female members of the church are entitled to vote at the election of elders and deacons."

At this meeting resolutions in regard to the death of Elder Alanson Osterhoudt, which occurred March 26th, were adopted and ordered to be recorded in the minutes of consistory.

The report to Classis for the spring of 1888 states that the entire debt of the church has been removed.

We find that \$248.09 was contributed to benevolence, which exceeds by \$137.37 the amount of the year previous. 'Three prayer meetings have been maintained with favorable interest.' Three Sunday schools are reported with total enrollment of 284.

June 1st it was resolved: "That we resume the use of the Form in our liturgy for the reception of members into the church."

In the fall of 1888 new lamps for the church were purchased, and the roadway around the church and parsonage was graveled.

November 13th the consistory met at the parsonage,

the Rev. A. J. Sebring of Katsbaan presiding. The pastor presented a letter of resignation, which was accepted. Resolutions were then adopted, which are in part as follows: "Resolved, That we place upon record our high appreciation of the fidelity and efficiency with which our pastor has performed his labors among us, and the degree of divine favor which has attended his work.

"That we commend him to the people, to whom he now departs as a sound gospel preacher and as a faithful pastor."

Mr. Van Neste was called to the Reformed church of Pottersville, N. J., which he served until 1892. He died January 18th, 1898, in his 76th year.

We are indebted to the manual of Dr. Corwin for the following memoir: "The life of Mr. Van Neste was characterized by conscientiousness in preaching and work, gratitude for blessing upon his labors, interest in souls, and special interest in young people and in directing young men into the ministry of the Gospel. Ten men prepared under him for the ministry, most of whom he had welcomed into the church."

REV. RICHARD DEWITT.

The Rev. Richard DeWitt, while pastor of the Reformed Church of Wallkill, N. Y., was unanimously called to the Flatbush church, March 28th, 1889, and was installed Tuesday, May 21st.

The first year's report to Classis says: "The Sabbath services have good and increasing attendance, and the Sunday night prayer meetings are largely attended. Eight have confessed Christ. A good spirit prevails in the congregation." At our meeting of the consistory, the last of the year, no elders were present owing to inclement weather. One candidate for membership presented himself and was received on confession by the rest of the consistory present, "because," as the pastor wisely and wittily remarks, "the reception of members is more important than constitutions."

April 6th, 1891, the consistory resolved to adopt The Church Hymnary.

May 15th, Jacob Snyder, C. Longendyke and Titus Osterhoudt were appointed a committee to contract for ceiling of Georgia pine under the gallery, which was done.

June 24th, 1891, paper for the church was selected and Howard Burhans was empowered to purchase it and put it on.

Consistory's report to Classis of 1892, gives eighteen received on confession, and states that "more are taking part in our prayer meetings, and hence we have larger attendance and more interest."

Report of 1893, says: "The Christian Endeavor Society is growing, and the young are taking more interest in church matters."

The spring of 1896, the consistory evidently thought that they should observe Arbor Day, and so they appointed E. L. Griffin, Elliot Griffin, Charles Cramer and William Cheshire to plant trees around the church. The domine's family appear to have constituted themselves a standing committee to plant trees and shrubs to beautify the parsonage grounds.

At a meeting of consistory, August 30th, 1896, it was resolved: "That we extend to Dr. and Mrs. George F. Shrady our sincere thanks for the entertainment given by them August 21st, for the benefit of our church."

During the year 1897, the windows of the church were replaced by the present ones. Among these we find one in memory of Rev. William B. Merritt, and one each for the Brink, Griffin and Osterhoudt families, and one bearing the name of Josephine Polhemus Burhans, the gift of Mrs. Josephine Polhemus. Also,

the Senior and Junior Endeavor Societies each donated a window.

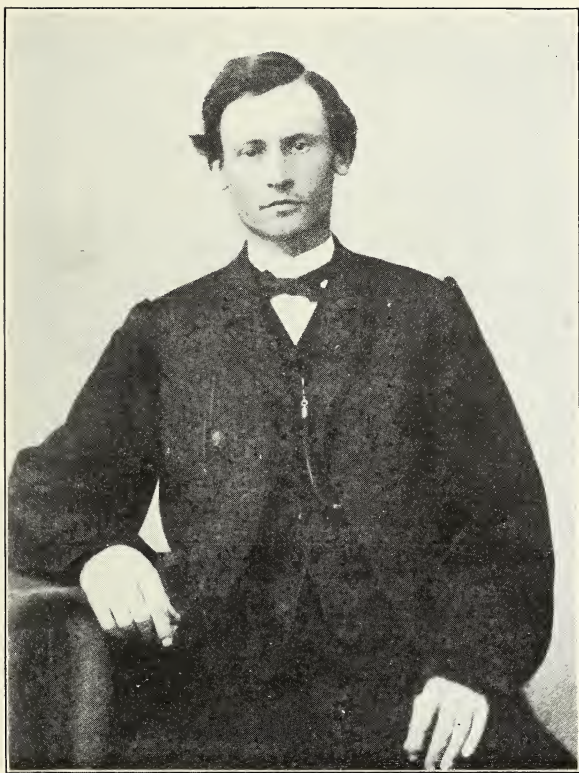
April 30th, 1900, the consistory resolved: "That the Christian Endeavor Society be allowed to re-paper the church."

The same year the church was re-carpeted by the Ladies' Aid Society.

In January, 1901, Mr. DeWitt was prostrated by severe sickness, and died the 20th of February, after a month's illness. He had passed his 61st birthday, the 21st of July, previous.

Thus, for the first time in its history, the Flatbush church sustained the loss of a pastor by death in the midst of his usefulness. This bereavement occasioned a severe shock and profound sorrow.

Our review of Mr. DeWitt's pastorate reveals continuous harmony and a good spirit pervading the congregation, constant accessions to the church, liberal benevolence and successful working of the various church organizations. His ministry was wise, faithful and fruitful, he having welcomed eighty-five into the communion of the church on confession of their faith. In an unusual degree he enjoyed the confidence and love of his people. "Concerning the dead, only good must be spoken," is a familiar saying. We believe that concerning Rev. Richard DeWitt, only good can



REV. RICHARD DE WITT,

be spoken. Next to that of Domine Overbagh, his pastorate of nearly twelve years has been the longest in the one hundred years of the church's life.

February 28th, 1901, a meeting of consistory was held at the house of Mr. L. H. Osterhoudt; Elder Andrew Brink was chosen President and Deacon Elliot Griffin was elected Secretary. It was resolved: "That Mr. Andrew Brink confer with Rev. S. T. Cole in regard to drawing up resolutions on the death of our pastor." Such resolutions were prepared and adopted and are in part, as follows:

"Whereas, It has pleased Almighty God in his infinite wisdom to remove from our midst our honored and beloved pastor, Richard DeWitt, and

"Whereas, The pleasant and intimate relations which for twelve years he held with the members of this consistory and congregation make it eminently fitting that we place upon record our appreciation of his services and regret at his loss;

"Resolved, That this board of officers and members of his congregation will ever hold in grateful remembrance the sterling qualities, patience and fervid zeal which he displayed in his work for his Lord and Master, Jesus Christ, among us.

"Resolved, That the sudden removal by death of our esteemed and honored pastor creates a vacancy,

which it is very hard to fill, and we fully realize and deeply deplore the loss to ourselves and to all of his people."

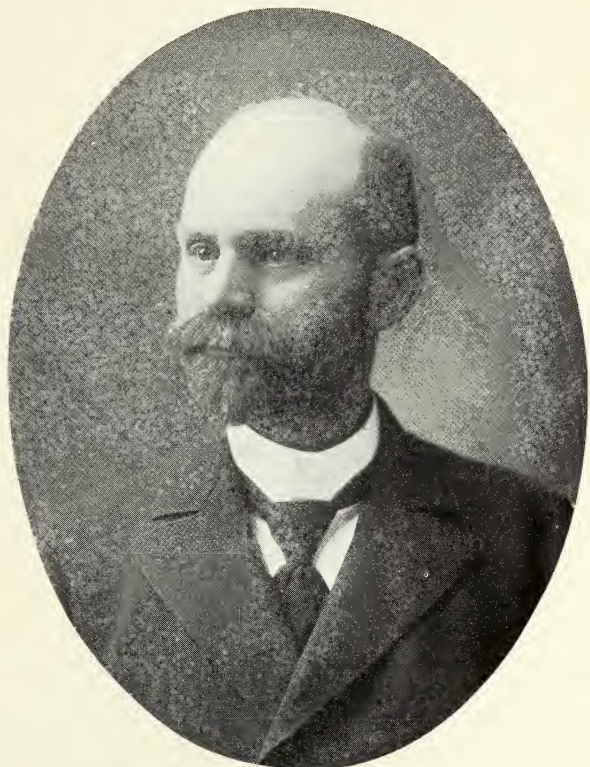
The minutes of General Synod for 1901 contain a tribute to Mr. DeWitt which we copy :

" He was a wise and devoted pastor, and a faithful, able exponent of the Gospel. He was one of and with his people, and entered heartily into all their personal and social as well as church life. He never deemed any labor too hard, or any self denial to be a cross. He was a man of eminent good sense, a wise adviser and the recipient of the confidence of all. Modest in his self appreciation he was rated high by all who knew him."

Rev. S. T. Cole, of Katrine, acceptably supplied the church of Flatbush after the death of Mr. DeWitt until the settlement of the present pastor. He has occasionally preached there since then, giving the domine a rest and the people a change never " for the worse."

REV. PETER S. BEEKMAN.

Rev. Peter S. Beekman, having been called from the Reformed Church of Currytown, N. Y., began his ministry at Flatbush, September 1st, 1901, and was installed



REV. PETER S. BEEKMAN.

the 4th of that month. Many repairs and improvements have been made to the church property, mainly with funds provided by the Ladies' Aid Society. Among these have been a wood stove for the church in 1901 ; parsonage roof re-shingled and new gutters put on in 1902. In the spring of 1904, an American wire fence was built north and south of the parsonage and church grounds, material for which was given by the Christian Endeavor Society. The summer of that year the pastor and his wife, on their return from vacation, found that the kitchen had been wainscoted, ceiled with pine and the walls newly plastered. The halls also had been papered and painted ; all done by the Ladies' Aid Society

In 1905, the plaster was removed from outside of the west and south church walls, the stone pointed and new brick and stone coping placed on sides and tops of the windows. This was done at considerable expense, provided for by subscription.

The church has also been the recipient of timely gifts during this as well as previous pastorates. Mrs. John Thomas, in 1903, by an autograph quilt, secured \$45.00, which she gave to the church. Messrs. John A. Steenken, John Tyler Washburn and Robert Main of Saugerties, as well as Washburn Brothers, have made various donations to the church, which have aided its

work and which are duly appreciated by its members. The summer of 1906, Mrs. George F. Shrady presented to the church a large, serviceable canvas tent.

A more personal gift also deserves mention. Christmas time, 1905, the pastor was handed a purse of \$65.00 from the congregation and friends to use in the purchase of a fur coat. Such coat was bought and has proved of great service.

In 1906, the ladies of the congregation published a book of "Tried Receipts," 400 copies, which have had a ready sale, and which through the advertisements obtained, netted a profit of \$150.00. About \$100.00 for needed repairs was also realized from book of "Bricks," sold mostly by the juniors of the congregation.

In 1904, the chapel at Glenerie was re-roofed and repaired at a cost of over \$150.00.

The weekly envelope system of church collections for current expenses was begun February, 1906, and has been continued with gratifying success. Last fall two new chimneys were built from the floor of the church halls and two large oak heaters purchased.

The latest improvements are: To the church; platform for choir built on the east side of the pulpit; the church re-papered, painted and the pews re-cushioned; also, the parsonage has been painted, blinds

repaired and the dining room wainscoted, painted and papered.

The paper for the church was donated by Carroll Whitaker, Esq., of Saugerties.

The last report to Classis gives: "No. of families, 90; total in communion, revised roll, 178; No. of Sunday Schools, 4; total enrollment, 216; total benevolence, \$156.67."

Besides the morning service at Flatbush and afternoon service at Glasco each Sunday, there is preaching service at Glenerie every third Sunday evening. A weekly prayer meeting is maintained at Flatbush, and a cottage prayer meeting every two weeks in the Glenerie district.

The "Lord of the harvest" has given manifestations of his favor in spiritual as well as material things, sixty-two being received into the church on confession up to this time.

At a meeting of the old and new consistories, held May 12th, 1906, it was resolved: "That we observe the 100th anniversary of this church, which occurs June 9th, 1907, by services appropriate to that occasion."

The following persons were appointed a Centennial Committee: Joel Brink, chairman; Thomas Ketterson, Henry Fonda, Mrs. Erastus Osterhondt, Mrs. Clarence

Davis, Mrs. Frank Brink and Miss Emily Griffin. To the above were added : Theodore Brink, Harry Davis, Miss M. Freda Van Alen and Miss Maye Osterhoudt, Historical Committee ; Miss Maymie Osterhoudt, Music Committee and Mrs. B. I. Osterhoudt, Chairman of Committee on Entertainment ; L. H. Osterhoudt, Hiram Davis, Elliot Griffin, Mrs. Abram Turck, Mrs. Edmund Osterhoudt, Mrs. L. H. Osterhoudt, Committee on Program ; W. H. TenBroeck, William L. Brink, Erastus Osterhoudt, Abram Hornbeck, B. I. Osterhoudt, Edward Vredenburg, Willis Osterhoudt, Arthur Osterhoudt, C. E. Davis, Reception Committee.

The Centennial Exercises will be held on Wednesday afternoon and evening, and Thursday morning, afternoon and evening, June 26th and 27th, 1907. No exact program can here be given, but it will include addresses by the three living ex-pastors, members of the church in the ministry, representatives of deceased pastors, ministers of the Classis and neighboring churches, former members of the congregation and others.

MEMBERS IN THE MINISTRY.

DURING its history of a hundred years, five members of the Flatbush church have entered the ministry of the Gospel. Of these, three were born and reared in the bounds of the congregation, the other two coming to Flatbush in early manhood. Two have died and one has been eight years without charge, owing to physical infirmity.

We make brief mention of these ministers in the order of their ordination.

REV. JOHN A. DAVIS.

Rev. J. A. Davis was a son of Peter Davis and Anna Osterhoudt, and was born at Flatbush, October 28th, 1839. He united with the church of Flatbush, April 18th, 1858, during the ministry of Dr. Gosman. He was a graduate of Rutgers College and the New Brunswick Seminary, and was licensed to preach by the Classis of Ulster, 1868. He was a missionary as well as minister, the only missionary as yet from the Flatbush church. For the rest, we give in part the biography of Mr. Davis as contained in the manual of Dr. Corwin :

“ He devoted himself to the work of Foreign Missions, and was accepted by the Foreign Mission Board of the Reformed church and ordained to that end. After visiting the churches for several months he, and his wife, sailed for China and began their missionary labors at Amoy. But in less than two years his failing health required their return to the United States, in the autumn of 1870. Then again he served the Board in seeking to develop the missionary spirit among the churches, hoping the way might be opened for him to return to the foreign field. But it was not. However, his missionary zeal did not abate as was manifest in his future life. He had warm interest in the Interdenominational Missionary Conferences and did much to sustain them by his presence, counsels and vivid reports of their proceedings. Mr. Davis was a ready linguist and had excellent command of his mother tongue. He was an instructive and entertaining speaker in the pulpit and on the platform. He wrote frequent articles for the press, and published in all fourteen volumes, several of which were designed for the young.

“ Socially, Domine Davis was genial and very cheerful. He sought to infuse his best life into others. His versatile genius and ardent ministerial life of about thirty years were spent usefully in the service of his

Lord and Savior. After his return from China he was pastor successively of the Reformed churches of Palisades, Pottersville, Oyster Bay and Newark, N. J., and the Presbyterian churches of Hempstead and Nyack."

Mr. Davis died September 24th, 1897. He is survived by a widow, two brothers, Hiram Davis, of Flatbush and Rev. Titus E. Davis, of Washington, D. C., and three sisters, Mrs. Abram Turck, of Flatbush, Mrs. H. O. Peck, of Binghamton, N. Y., and Miss Martha Davis, of Kingston, N. Y.

REV. RICHARD PEARY MILLIKEN.

We glean the following account of the life and labors of Mr. Milliken from the minutes of the General Synod of 1894, and from an obituary of Mrs. Milliken written by Rev. John A. Davis:

"He was left an orphan when very young, and having to labor for his own support received only a meagre education. He was first a sailor then boatman and mate on the Hudson river steamer 'Mayflower.' After his marriage, he resided first at Saugerties, then at Flatbush. Under the pastoral care of Rev. William B. Merritt, he was received on confession of faith into the membership of the Flatbush church, December 15th, 1867. The new convert at once became active

in the church prayer meeting and Sunday School. He was an earnest student of the Bible and was very successful in winning souls. His own inclination and the advice of others led him to seek to enter the ministry. Having obtained the necessary dispensation from the usual course of preparation, he was examined and licensed by the Classis of Orange, in 1876. That year he was ordained and installed pastor of the Reformed Church of Grahamsville, N. Y., where he had previously labored during revival services with good results. During nine years of labor there he secured the erection of two new church buildings, and during the last six of these years he had the care of three churches, to each of which he preached every Sabbath. His extensive labors impaired his health and for relief he accepted a call to the Reformed Church of Dashville Falls, N. Y., where he had a repetition of his former successes.

“In 1887 he accepted a call to the Trinity Reformed church of Newark, N. J., which he served until his death in 1893. His pastorate at Newark was blessed as his earlier ones had been. The average additions on confession, to the churches under his pastoral care was above twenty, yearly, or about 330 souls won to Christ in a third of an ordinary pastoral life.

“This brother seems to have had a remarkably warm heart and an attractive manner and to have

crowned these natural gifts with full consecration to service and passion for the saving of souls.

“Mr. Milliken married Asenath Burhans of Flatbush, to whose influence and assistance his success was largely due. She died in 1897 at the home of her son, A. R. Milliken, in Newark, N. J. Two sons and three daughters survive the parents.”

REV. TITUS ELWOOD DAVIS.

Rev. Titus E. Davis is the youngest brother of Rev. John A. Davis mentioned above. He was born at Flatbush and united with the church there during the ministry of Mr. Merritt, September 17th, 1869. He was graduated from the college and seminary at New Brunswick and was licensed to preach by the Classis of Ulster in 1877. His charges have been Schaghticoke and Valatia, N. Y., and Bound Brook, N. J. He is now pastor of the Westminster Church Memorial, Washington, D. C.

REV. WALTER TIMOTHY GRIFFIN.

Rev. Walter T. Griffin is a son of David Griffin and Mary Lawrence and was born at Flatbush. He became a member of that church September 13th, 1867. Having graduated from the New Brunswick institutions in

1878, he was licensed by the Classis of Ulster and became that year pastor of the Central Avenue Reformed Church of Jersey City. In 1881 he accepted a call to the Bedford Reformed Church of Brooklyn, which he served five years. In 1886 he was appointed United States Consul at Limoges, France, which post he held until a year ago. In 1881 Mr. Griffin published "The Homes of Our Country, Centres of Moral and Religious Influences," a volume of 640 pages.

REV. LOUIS HIEBER.

Rev. Louis Hieber was born at Landsberg, Bavaria, June 19, 1863. He was reared a Roman Catholic. While employed on the farm of Mr. D. Broadhead Hendricks at Flatbush, he became converted through meetings held at Rondout by Dwight L. Moody. He was received into the Flatbush church by Rev. A. A. Zabriskie December 4, 1885. Encouraged and assisted by Mr. Hendricks, the pastor and later Rev. George J. Van Neste, he began to study for the ministry, having been recommended by the Classis to the Board of Education. He completed his studies at our college and seminary in 1892 and was licensed by the Classis of New Brunswick. He was pastor at Stuyvesant Falls, New Hyde Park, Blooming Grove and Cuddebackville

in the order named. Failing health then compelled Mr. Hieber to relinquish his work. He is now in the Masonic Home at Utica, N. Y. In a recent letter replying to an invitation to be present at the Flatbush Centennial he writes: "I am a shut in, nearly, suffering much constantly and do not leave the home at all. I am just waiting for His call, meanwhile striving to honor the Lord in all He has in store for me. I can say with Job, 'It is good to be afflicted.' I bless Him for all, for Jesus never forsakes, and I realize the fulfillment of all His promises as I need them."



ORGANIZATIONS.

IN the preceding sections we have spoken particularly of the pastors of the church and of those who have entered the ministry from its membership. In this one we give a summary of the organizations of the church, which have been and are being carried on by the members themselves.

An organization can scarcely exist without a place of meeting. Such places have been supplied not only by the church building, but also by the homes and school houses within the congregation. As to the location of the school houses. Besides one at Pine Bush and another at Glasco, there are two on the Flatbush road; the one a half mile south of the church, the other a mile north of East Kingston. At first there were schools in what was known as the north, the middle and the south districts. The north school house was originally stone and was replaced by a wood building, which has since been enlarged and is still standing. The middle school first stood in a lot by the farm of Peter W. Whitaker. Later it was moved to the Peter Legg place. In the sixties this school house was abandoned and the district divided between the north and south districts. The south school was first held in

a stone building, opposite the Myer Davis farm, the walls of which are still standing. This school was next located on the mill brook at the east end of the Titus bridge road. From there it was removed to the present site of the South Flatbush school house.

In all of the school houses of our congregation prayer meetings and Sunday schools have been held, also occasional preaching services. Before the building of the chapels at Glasco and Glenerie, the pastor would sometimes preach at the houses on Sunday afternoons.

PRAYER MEETINGS.

Though not organized, these meetings, next to those of the sanctuary are the most essential to the spiritual life and power of the church and the surest index of its religious condition.

From the beginning of its history one or more have been regularly maintained in the Flatbush congregation. In the time of Mr. Merritt as many as five were held weekly.

To sustain the prayer meetings as well as the Sunday schools, a considerable number of lay workers has been needed. These have usually been recruited from the ranks of the members. We name a group of active, earnest workers within the memory of some members of our church:

Peter Davis and his brother John, Solomon Hendricks and his brother Peter, Robert Burhans and his brother James Abram, Peter B. Osterhoudt and Peter Whitaker. These with others would conduct meetings in different parts of the Flatbush field and in places outside, as Plattekill and Barrytown.

Prayer meetings were sometimes held in the church before the morning service. For many years they were held regularly Sunday evenings either in the church or the Flatbush school house.

One night in a season of revival, when the prayer meeting was in the school house, a number came under conviction of sin, and they went across the road to the house of Joseph Davis, where "they continued all night in prayer to God."

The church prayer meeting is now on Thursday evenings in the church except in the winter when cottage prayer meetings are held.

SUNDAY SCHOOLS.

These "nurseries of the church" were begun early in the Flatbush congregation, when we remember that the American Sunday School Union was not organized until 1824, and "reports of Sunday schools do not appear on the minutes of General Synod until 1835.'

Flatbush. This school was organized by Peter Davis some time in the thirties. He and his brother John superintended both this and the middle district Sunday school. Altogether, Mr. Peter Davis was a Sunday school superintendent more than thirty years. Among those who succeeded him were R. P. Milliken, D. Brodhead Hendricks, Allen Griffin, Clarence E. Davis, grandson of Peter Davis and Albert J. Myer.

South Flatbush. Organized in 1831. The first superintendent was Philip V. Hendricks followed by Martin Hendricks and later by William Wynkoop. Mrs. H. A. Mills and Mrs. George Smith were the last two superintendents. Owing to removals and other causes this school has been closed for several years.

Glasco.* A union Sunday school was organized there in 1823 by Major Lewis B. Hale, a Methodist, and James Delany, a Baptist. They opened their own homes for the accommodation of the school.

From this union school the present Methodist and Reformed schools were formed. The Reformed school was organized in 1860, Simon Welch being the first su-

* Rev. Peter A. Overbagh, during the latter part of his ministry, had a Sunday school at Glasco which he conducted at eight o'clock Sunday mornings, stopping there on his way to the preaching service at Flatbush.

perintendent and John Maginnis, assistant. Andrew J. Keator succeeded Mr. Welch. The sessions were held in the school house till 1871; after that in Immanuel Chapel. At this time James Welch became superintendent, which office he held almost continuously until 1889. Mrs. Sarah Maginnis had charge of the school for a time. At the beginning of the present pastorate, James C. Dederick was superintendent; he was followed by Julius Bartels, the present incumbent. The secretary and treasurer is George Myer.

Glenerie. Organized in 1854, it is believed, by Peter Davis of Flatbush. While the lead works were in operation it was a flourishing school. Though much smaller now it is still maintained. Among its superintendents have been Elijah Felter, Mrs. Cornelius Brink, and, of late years, Miss Eliza Hervey and Miss Fannie Nott.

Katrine or Pine Bush. This is a union Sunday school though reported among the four schools of the Flatbush church. It was organized in June, 1831, with Henry E. Legg, superintendent, and Tunis Osterhoudt, secretary. Later Stephen Osterhoudt was elected superintendent and served a number of years. He was succeeded by Tunis P. Osterhoudt, who held the office for a long time and was interested and active in the work of the school until the end of his life. The pres

ent superintendent is Joel Brink, secretary and librarian, Ralph J. Kieffer.

LADIES' AID SOCIETY.

Mrs. B. I. Osterhoudt, the secretary of the Ladies' Aid Society, has furnished us with the following article: The ladies of the congregation met at the home of Mrs. Tjerck Wynkoop, November 17th, 1842, and there organized the "Female Benevolent Association." Its officers were a president, vice-president, secretary and treasurer, together with eight managers. These officers were elected annually. The object of this association was to benefit the church, particularly "the preaching of the word, the extension of her borders and the general promotion of her interests." They were also to look after the poor of the church and do what they could to relieve them. Meetings were to be held every month at the residences of such members as were willing to entertain them. Article VI. of the constitution strictly enjoined that members giving entertainment to the association should furnish only plain and simple food.

The following were considered proper: "Tea and coffee, or either, bread or its substitute, smoked beef or its substitute, two kinds of cake, one of which should

be molasses cake. If desired, two kinds of preserves could be used. Fruit was prohibited unless raised by the one entertaining." At every meeting the president would select a gentleman to read a portion of scripture, or some religious work. The treasurer would exact the sum of one shilling from each one present. All money raised by this association during the year 1849 was to help erect the Flatbush "Parsonage House."

In 1865 it was resolved that each one present at the meetings should pay twenty five cents instead of one shilling; also that all money raised during the ensuing year be used to defray the church expenses. Everyone was ready to help the cause along, and sociables were held every month at the homes of different members of the congregation. The families giving the sociable would provide the supper and the expense was deducted from the proceeds. The amount raised from June, 1866, to June, 1867, was \$556.45. The expenses for entertainment that year \$153.22. This association is supposed to have been discontinued in 1869, as no further minutes have been found.

February 9th, 1879, the Ladies' Aid Society was organized, and was reorganized March 25d, 1887. Mrs. Richard DeWitt revised the constitution in March, 1892, under which the society is still active. Its object is very similar to that of the former society, viz: "To

promote the material and social interests of the church." All the ladies of the congregation constitute the membership. The officers consist of a president, three vice-presidents, one for each of the three districts into which the congregation is divided, secretary, treasurer and two or more solicitors in each district. Money is raised in various ways. When socials are given, the supper is furnished by the district in which the social is held. The society makes repairs and improvements to the church and parsonage its special work, and always stands ready in emergencies to give of its funds for the expenses of the church, and salary of pastor, when needed.

MISSIONARY SOCIETIES.

The secretary of the Woman's Auxiliary, Mrs. Edmund Osterhoudt gives the following account: The auxiliary of the church of Flatbush, Ulster county, was organized February 9th, 1879. It was reorganized March 23d, 1887, and was called "The Ladies' Missionary and Tract Society of the Reformed Church of Flatbush, Ulster County, N. Y." It then became auxiliary to the Women's Executive Committee of Domestic Missions. In March, 1892, our constitution was revised and the name changed to the "Woman's

Missionary Society," which name it still holds. Its object is to aid the Domestic and Foreign Missionary Boards by prayer, by contributions and by the spread of information; to seek in every way to further the cause of missions in our own and foreign lands. The society is divided into districts, which are canvassed by collectors, whose duty is to collect the subscription of members quarterly and return the same to the treasurer. Our meetings are held monthly; our society numbers thirty-five at present, and the average amount raised is \$60 annually.

A Young Woman's Branch of the Woman's Missionary Society was organized June 27th, 1905, under the leadership of Miss Maye Osterhoudt. The officers are: President, Anna Osterhoudt; Vice-President, Mabel Casselle; Treasurer, Mary Osterhoudt; Secretary, Phebe Cheshire.

KING'S DAUGHTERS' CIRCLES.

The "Whatsoever" Circle of King's Daughters was organized at Glenerie, February 21st, 1890. Miss Eliza Hervey was elected President and Mrs. Cornelius Brink, Vice-President. Devotional meetings are held every two weeks at the homes of the members. Its object is to promote the spiritual life of its members

and to help those in need. It contributes annually to the Mission Boards of our denomination. It assisted in the repairs to the Flatbush church in 1905; has donated articles at different times to the Children's Home in Kingston, and to the Summer Sewing Guild; ministered to the sick and helped in many good works. It has at present a membership of 18. The President of the Circle is Mrs. George Moe; Vice-President, Mrs. P. S. Beekman; Secretary, Mrs. William Moe; Assistant Secretary, Mrs. Cornelius Brink; Treasurer, Mrs. Edward Brink.

Katrine. This Circle was organized in November, 1904, with 18 members. It has given clothing and provisions to needy families in the neighborhood, and has sewed for and donated articles to the Kingston Industrial Home. The President is Mrs. William L. Brink; Treasurer, Miss Emma Brink.

CHRISTIAN ENDEAVOR SOCIETIES.

Flatbush. On Sunday, May 15th, 1892, the young people organized a Christian Endeavor Society with fifteen active members. At first the meetings were held on Sunday evenings, before the general prayer meeting. The latter was presently discontinued, the Christian Endeavor meeting taking its place. Three

committees were appointed : Prayer Meeting, Lookout and Social. In 1894, the two-cent-a-week plan of giving to Missions was adopted. The society is now contributing about \$20.00 annually, which is equally divided between Home and Foreign Missions. At present the society numbers twenty active and nine associate members.

Katrine. For the following facts we are indebted to Mrs. William L. Brink : This society was organized in April, 1900, with thirty members. On account of removals and deaths the membership is now a little less than that number. Its offerings amount to nearly \$20.00 each year, which is divided equally between the Foreign and Domestic Boards of our denomination ; last year between the Arcot Mission in India and the Indian Work in Oklahoma. Its officers are : President, Albert H. Kieffer ; Vice-President, Miss Edna Finger ; Secretary, Edward Burhans ; Treasurer, Miss Emma Brink ; Corresponding Secretary, Mrs. David Kieffer.

Glasco. Organized February 27th, 1903, with a large, active and associate membership. Since its organization it has raised funds by socials and collections, which it has expended in re-roofing the chapel, insuring its property and providing for its running expenses. The society has still a snug sum to its credit in the Saugerties Savings Bank.

The present officers are : Rev. P. S. Beekman, President and Treasurer ; J. A. Bartels, Vice-President ; Mrs. J. A. Bartels, Secretary. On committees are : Mrs. George Maclary, Mrs. Harriet Robinson, Mrs. A. Fisher, Miss Lucy Lent and Miss Nina Low.

JUNIOR CHRISTIAN ENDEAVOR SOCIETIES.

Flatbush. April 20th, 1894, Mrs. Richard DeWitt, who had been appointed by the Senior Christian Endeavor as Junior Superintendent, met at the school house with the Assistant Superintendent, Miss Van Alen, and the Junior Committee. The Junior Society was organized that day with eighteen active members. Judson Osterhoudt was elected President. They have occasionally held socials, the proceeds of which have been used for Foreign and Domestic Missions and the Home Church. Recently they donated \$20.00 towards the repairs of the church.

Glasco. February 23d, 1905, a Junior Society was organized in Glasco, with eleven members. Miss M. Freda VanAlen, Superintendent.



A LOOK FORWARD.

Hitherto hath the Lord helped us. I Sam. 7-12.

Pray for the peace of Jerusalem. Ps. 122-6.

THE Reformed church of Flatbush has been, generally speaking, successful not only in its temporal interests, but also in its spiritual life, growth and service. This appears from our review of its history. We enumerate some elements to which, under God, its success has been due, and which, we believe, are essential to its future prosperity.

Spirituality. This is the basis of the enduring success of any body of believers. It is manifested by the spirit and practice of prayer, diligent hearing and study of the word of God, faithful use of the sacraments, a Christ-like life and humble dependence on the presence and power of the Holy Spirit.

Evangelism. The winning and upbuilding of souls, whether inside or outside of the borders of the congregation, is the great business of any church of Christ. This calls for pastoral labor, personal work and the proclamation of the gospel in home and foreign fields. Like our divine master we must go forth to seek and save the lost wherever they may be found.

Liberality. The liberal church like the liberal soul shall be made fat. Showers of real blessing are poured out upon those who "bring all of God's tithes into his store house." Money given to the needy and for the support and extension of the church is the best investment for time and eternity. This is true of our investments of time, thought, talent and toil, as well as of treasure.

Unity. Like a house, a church divided against itself shall not stand. "There should be no schism in the body, but the members should have the same care one for another. Behold how good and pleasant it is for brethren to dwell together in unity."

Loyalty. Members of the church should "take pleasure in the stones of the Zion" of their spiritual birth and nurture. We should think well and speak well of the church with which we are connected. Loyalty to our own church and denomination never lessens our love to the church universal.

Sociability. "One is our Master even Christ, and all we are brethren." For all who are or who may come within our bounds and for all who enter our doors our welcome should be hearty, our interest kindly and our intercourse helpful.

Charity. Christian love is the crowning grace of a church's life. It keeps bright and beautiful the light,

which she sheds within and without. It "covers a multitude of (others) sins, suffereth long and is kind, envieth not, and never faileth."

Finally, we should recognize "the good hand of our God upon us" during the century now ended and have faith in Him for the century before us; and "according to our faith it shall be done unto us." Remembering the motto of our Church, *Nisi Dominus frustra* "Without God all is in vain," let us still rely on His favoring providence and "be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord. O Lord revive thy work in the midst of the years, in the midst of the years make it known. O Israel, hope in Jehovah from this time forth forevermore."



SUCCESSION OF ELDERS AND DEACONS.

The names of these are given in the order of their first election, no mention being made of re-election.

ELDERS.

1807 John Osterhoudt	1832 John Langendyck
“ Abram Burhans	1833 John Winne
“ Abram Osterhoudt	1834 Adam France
“ John Kipp	“ Levi Myer
1809 Jacob Turck	“ Cornelius Legg
1810 Isaac VanAken	“ John P. L. Osterhoudt
“ Tjerck Schoonmaker	1835 Peter Hendricks
1813 Peter I. Osterhoudt	1836 Peter Legg
1816 Peter Cole	“ Martin Snyder
1818 Jonathan Myer	1838 Abram Hendricks
1819 Matthew Carle	“ William T. Brink
“ Benj. VanSteenburgh	“ Philip Carle
1820 John T. Schoonmaker	“ William Cunias
1821 John Felter	1839 Tjerck Wynkoop
“ Tjerck Hendricks	“ Cornelius Osterhoudt
1822 Lawrence Osterhoudt	1840 Abram Overbagh
“ Harmon Dederick	1842 John S. Wigram
1823 Abram DeWitt	“ Samson Davis
“ Peter Myer	1843 John E. Osterhoudt
1831 John E. VanAken	1844 John V. L. Overbagh

1845 Jacob Hendricks	1878 David D. Addis
1846 John Maginnis	“ Peter Whitaker
“ Abm. L. Osterhoudt	1880 Jacob Snyder
1848 Peter B. Osterhoudt	1881 Jacob Kieffer
1849 William C. Legg	1882 Alanson Osterhoudt
1851 Isaac Decker	1885 Lawrence Osterhoudt
“ William P. Brink	1888 Erastus Osterhoudt
1854 James Burhans	1889 Willis Burhans
1855 Jacob P. Hendricks	“ Elijah Felter
1856 William Maginnis	1890 Titus Osterhoudt
1857 Peter Turck	1891 Cornelius Longendyke
1858 Joel Osterhoudt	“ Herman Tenbroeck
1860 Henry Fries	1892 Andrew Brink
1861 Cornelius B. Tipp	“ Hiram Davis
1862 Peter Davis	1893 Lewis I. Burhans
1865 Jacob W. Brink	1894 James VanAken
1866 David Griffin	1895 Edward L. Griffin
1868 James Wells	1896 William L. Brink
1871 John Keener	1897 David Griffin
“ Peter Hendricks	1903 Benj. I. Osterhoudt
1872 James Welch	“ James Dederich
1875 Jacob Brink	1905 Henry Fonda
1876 Erastus Myer	“ Elliot Griffin
“ James Hendricks	1907 Abram Hornbeck



DEACONS.

1807 John Hendricks	1831 Peter Legg
“ Jacob Turck	1832 Reuben Brink
“ Abram Burhans, Jr.	“ William Brink
“ Joseph Davis	1834 Henry Schoonmaker
1809 Peter I. Osterhoudt	“ Zachariah Cunias
“ John Kipp, Jr	“ Martin Snyder
1810 John P. Osterhoudt	“ John E. Osterhoudt
“ Laurence Osterhoudt	1835 Matthew Osterhoudt
1813 John T. Schoonmaker	“ George France
“ Peter Hendricks	1836 John Maginnis
1816 Jonathan Myer	“ Jacob Hendricks
“ Peter A. Burhans	“ William Cunias
1818 Benjamin Burhans, Jr.	“ Andrew DeWitt
“ Matthew DuBois	1837 Peter P. Whitaker
1819 John E. Van Aken	“ Barent Van Aken
“ Levi Myer	1838 Jacob P. Hendricks
1820 John P. L. Osterhoudt	“ Joel Osterhoudt
“ Abram Hendricks	“ Abram M. France
1821 John Langendyck	“ Henry Schoonmaker
“ Cornelius Legg	“ David Burhans
1822 Sampson Davis	1839 Peter Davis
“ Roswell Bradly	1840 William C. Legg
1823 Abram Van Steenburgh	“ John V. L. Overbagh
“ Samuel Legg	1841 John E. Hendricks
1830 Henry Pleugh	“ Peter Turck
“ Philip Carle	1842 Henry Swart
1831 John Davis	“ Benjamin Felter

1843 Philip V. K. Hendricks	1860 Jacob M. Snyder
“ Peter B. Osterhoudt	1861 Allen Griffin
1844 Henry Fries	1864 James Hendricks
“ Isaac Decker	1867 Titus Osterhoudt
1845 James Burhans	“ Charles Burhans
“ Peter Whitaker, Jr.	1868 Ephraim Burhans
1846 Peter B. Osterhoudt	“ Alanson Osterhoudt
“ Cornelius B. Tipp	1869 James Welch
1847 Peter Hendricks, Jr.	“ James H. Van Aken
“ Abram Whitaker, Jr.	1870 David D. Addis
1848 Robert Burhans	“ Lawrence H. Osterhoudt
1849 Erastus Myer	1871 Uriah Carle
“ Solomon Turck	“ Andrew Brink
1850 Charles Dederick	1872 Elijah Felter
“ Anthony Fries	1873 Richard P. Milliken
1851 Andrew Simmons	“ Daniel Hamlin
1852 John O. Legg	1874 James Low
1853 William Maginnis	1875 Edward L. Griffin
1854 Jacob A. Brink	1876 Jacob Kieffer
“ David Griffin	“ James Wiley
1855 Thomas Webster	1877 Erastus Osterhoudt
1856 James S. Whitaker	1878 Hiram Brink
“ Thomas V. S. Whitaker	1880 William L. Brink
1857 Uriah Van Etten	1881 Willis M. Burhans
“ Erastus Myer	“ Robert S. Streeter
1858 Jacob W. Brink	1882 Frederick Keener
“ Jeremiah TenBroeck	1883 Philip Tipp
1859 George C. Taylor	“ Herman TenBroeck
“ John Keener	“ Hiram Davis

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1884	William H. Swart	1894	Charles Cramer
1885	Andrew J. Keator	1895	William Cheshire
1886	Charles Nicolls	1897	John TenBroeck
“	Andrew DuBois Relyea	1898	Erastus Turck
“	D. Brodhead Hendricks	1898	Willis Osterhoudt
1889	Clarence Davis	1899	John Terwilliger
1890	William P. Kieffer	1900	Frank Brink
“	John France	1903	Henry Fonda
1891	Lewis Burhans	“	Arthur Osterhoudt
1892	Elliot Griffin	1904	John Zimmer
1893	Abram Hornbeck	1905	Thomas Ketterson
“	James Dederick	“	Joel Brink
1894	Albert J. Myer	1907	Elias Plass



PRESENT ORGANIZATION.

CONSISTORY.

Pastor REV. P. S. BEEKMAN

Elders.

JACOB KIEFFER

HIRAM DAVIS

LAWRENCE H. OSTERHOUDT

ABRAM HORNBECK

Deacons.

WILLIAM H. SWART

JOHN ZIMMER

JOEL BRINK

ELIAS PLASS

Organist MISS MAYMIE OSTERHOUDT

Treasurer LAWRENCE H. OSTERHOUDT

Financial Secretary ARTHUR OSTERHOUDT

Sexton WILLIS OSTERHOUDT

SUNDAY SCHOOL.

Superintendent ALBERT J. MYER

Assistant Superintendent BENJAMIN I. OSTERHOUDT

Secretary HARRY D. CARLE

Librarian GILBERT TURCK

Assistant Librarian FRANK KIEFFER

Organist ANNA OSTERHOUDT

CHRISTIAN ENDEAVOR SOCIETY.

President ARTHUR OSTERHOUDT

Vice-President ALBERT J. MYER

Cor. Secretary CLARENCE E. DAVIS

Rec. Secretary MRS. ARTHUR OSTERHOUDT

Treasurer MISS AGNES RAPPLEYEA

Organist MISS MAYMIE OSTERHOUDT

Assistant Organist MISS MABEL J. CASSELLE

Junior Superintendent MISS AGNES RAPPLEYEA

LADIES' AID SOCIETY.

<i>President</i>	MISS EMILY GRIFFIN
<i>Vice-Presidents</i>	} MRS. ARTHUR OSTERHOUDT MRS. ABRAM HORNBECK MISS IDA BRINK
<i>Secretary</i>	
<i>Treasurer</i>	
	MRS. B. I. OSTERHOUDT
	MISS MAYE OSTERHOUDT

WOMAN'S MISSIONARY SOCIETY.

<i>President</i>	MRS. ABRAM TURCK
<i>Vice-President</i>	MRS. P. S. BEEKMAN
<i>Secretary</i>	MRS. EDMUND OSTERHOUDT
<i>Treasurer</i>	MRS. ELLIOT GRIFFIN

GLASCO CHAPEL.

<i>Treasurer</i>	MRS. AUGUSTA FULLER
<i>Organist</i>	MISS LUCY LENT
<i>Assistant Organist</i>	MISS NINA LOW

GLASCO SUNDAY SCHOOL.

<i>Superintendent</i>	JULIUS BARTELS
<i>Secretary and Treasurer</i>	GEORGE MYERS
<i>Assistants</i>	ERNEST WEEKS, BESSIE TURCK
<i>Organist</i>	MISS MAUDE MACLARY

